

# *The Brooklyn Jewish Center Review*

*January 1944*

## SUBSTITUTES FOR PALESTINE

By JACOB S. MINKIN

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—vs.—

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JANUARY 30th —

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# BROOKLYN JEWISH CENTER REVIEW

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No. 20

## LIFTING THE VEIL OF IRRESPONSIBLE ACTION

**T**HE American Jewish Conference, in a lengthy statement issued recently, takes to task the activities carried on by the "Emergency Committee to Save the Jewish People of Europe." It is the first statement by a responsible Jewish organization, representing the bulk of American Jewry, condemning the dangerous actions of a self-appointed group purporting to speak, if not in behalf of, at least in the interests of European Jewry.

"The 'Emergency Committee,'" reads the statement, "is one of a series of 'fronts' created in this country during the past few years for the professed purpose of solving the vast problems confronting the Jewish people as a result of Nazi persecution and the war. They have been called the 'American Friends of Jewish Palestine,' 'The Committee for an Army of Stateless and Palestinian Jews,' and 'The American League for a Free Palestine' (now in formation). These several manifestations have common features which reveal their character as being substantially one and the same. There is in the main a continuity of leadership, method, purpose and result."

The authors of the statement go into great details in reviewing the damaging acts committed by these various front groups professing to aid the cause of Jewry but in reality placing obstacles in the paths chosen by organizations of years' standing and led and guided by tried and experienced heads chosen by and accountable to their constituent groups.

The methods adopted by these "front groups" are known. Taking advantage of the plight of the Jews, a few individuals band themselves together and enlist the endorsement of well-meaning but misguided men and women who "lend

their names" freely in the hope that they are helping a worthwhile movement of responsible leadership. Armed with these high-sounding names, publicity is obtained by means of paid advertisements in leading American newspapers. The vicious circle begins. The inevitable coupon printed in a corner of the advertisement brings in contributions, which in turn are used to pay for more advertisements.

Those who are encouraging these chaotic acts must be made to realize that instead of helping the cause of Jewry they are actually doing us a disservice by creating confusion in Jewish life and undermining the efforts of organized leadership in American Jewry. There is no dearth of organizations to fight our cause and protect our interests here and elsewhere. What is sorely needed is discipline in our ranks and a maximum of support given to agencies created by the will of the majority of our people.

It is for this reason that the statement of the American Jewish Conference is most welcome.

— J. G.

## Jews and the Streets of New York

**T**HE last week of 1943 saw a number of rather startling headlines in the metropolitan press. Vandalism against Jewish buildings was rife; personal assaults, particularly against Jewish youngsters, were increasing. Parents were greatly concerned about the safety of their children walking at dusk to and from Hebrew school. An organized plot to terrorize New York Jews was suspected. And the police seemed unable to cope with the situation.

The report was regrettably true, except that it might have escaped many readers that this was really a summary of incidents spread over a period of three months and longer. Of course, overlooking the time element, one might have thought all these cases to have happened during the past twenty-four or forty-eight hours and, hence, had good reason to be alarmed. The streets of New York have become unsafe for Jews and — who knows? — pogroms might be in the making.

The truth of the matter, however, is that the conditions described in these reports have become almost chronic for the past few years, with occasional periods of resurgence which make them particularly unpleasant.

The Brooklyn Jewish Community Council (to speak of the situation in this Borough) has carefully watched the barometer of this unneighborly manifestation in order to detect its origins and to determine its frequency. Last year, vandalism was on the up-grade and was only stopped after the police had been induced to become particularly alert. Several months ago the vandals shifted their attention from synagogues to gravestones. Recently, it became petty assaults upon youngsters, aggravated by the question: "Are you Jewish?" preceding the beating.

The commotion created by the headlines in the newspapers has finally made the Police Commissioner take notice. No doubt, the curve of these petty annoyances will soon begin to slide downward. There is, however, no reason to suspect any organized plot to make the streets of New York unsafe for Jews. The only feasible explanation is that the innate mischief of youngsters has been deflected in the direction of these uncivil acts by the diffusion of an anti-Jewish propaganda engendered by the turmoil and the group conflicts of the war. Those who watch the situation closely feel that

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all that has happened hitherto is not sufficient cause for alarm. But, they are also convinced that there is no justification for complacency and inaction. The community must be sufficiently roused to make the municipal authorities act promptly and vigorously.

— A. N.

## More Important Than Bread

"EVIL" has been victorious today because it displays energy while "Good" is losing ground because it is lackadaisical. "Evil" is able to deceive man by promises of betterment while "Good" says to man, "I promise you nothing but what man is able to attain in the future."

The dregs of the population — gangsters, tramps, idlers, and all those who would profit by a disrupted society — are the willing members of an "Evil" world.

The first step these "Evil" forces take is to organize by constant intensive exertion and drive to seize political power. If the "Good" people can prevent this first step of the "Evil" forces, then calamity can be avoided. But people make no effort to prevent this catastrophe. We are guilty of inertia. Should we be frank and accuse ourselves of being so engrossed in the business of making a living and enjoying comforts that we have neglected that which is even more important to us than our very bread — the power to rule politically, the power to rule our very existence.

Let us make a perfunctory examination of political power. To whom do we entrust it? To discuss the qualities of certain politicians would be superfluous. But instead of fighting and correcting this condition, we have taken the attitude of "Oh, what's the use, you'll never change it." As a result of this attitude, we have left a clear field for the opponents of good government.

Unless we wake up and take as much interest in politics as we do in our own business, we can risk the destruction of the government of the people, by the people, and for the people. What may follow has been demonstrated in Italy and Germany.

— MAURICE BERNHARDT

# "JUST BETWEEN OURSELVES"

"ביןנו לביןנו"

## An Intimate Chat Between Rabbi and Reader

FOR the past few years, at the beginning of the Jewish New Year, the Center presented all its members with a copy of a very handy and beautiful calendar and diary. This in itself would not be a matter of importance, since no one today suffers from a dearth of calendars or diaries. Some of us receive a number of them from large business firms, which regard them as a good method for advertising.

What makes the Center Diary especially valuable is the fact that it serves not only as a Jewish calendar, but is filled with important Jewish information. You have in it not only a history of the Center movement and an enumeration of the activities of our institution, but also the latest figures in the Jewish populations in all the larger cities of our country, and a carefully prepared list of suggested books for Jewish reading in various fields of interest — history, philosophy, religion, biography, essay and fiction.

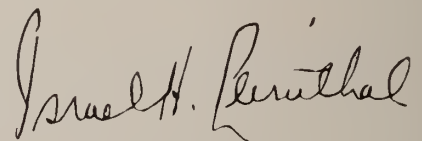
In the Diaries sent to our members this year we have something new and novel, something which we felt would win the appreciation of all who seek for new meaning in our religious life. We have included an interpretive version of our weekday morning prayer service, and also of the grace recited after meals.

The writer has often wondered how many of those who received this little book noticed this addition, and how many read it and thus became inspired by it. The trouble with most of us is that we take things for granted. We are not curious, and so do not take the trouble of examining things that come to us so easily. I am confident that those who did study the diary, and found these new pages, were thrilled to read them. For they found here their old prayers translated into modern terms, into modern yearnings and hopes in a way that put new meanings into those ancient words.

This interpretive version is the work of Professor Mordecai M. Kaplan. There are few men in American Jewish life

who are so gifted with the power to express man's spiritual yearnings as is Professor Kaplan. And he knows, too, as very few do, how to penetrate into the deeper meaning of ancient phrases in order to bring forth truths for which thinking men of today are longing, and to which they are aspiring.

Would it not be a fine thing if in addition to reciting the morning prayers, or the grace after meals — in the original Hebrew, in the language which binds us to our people throughout the world, the language which best expresses the Jewish soul — we would also read this brief interpretive version to get more meaning and further inspiration from these words. This would indeed help to make our prayers an adjunct to life. It would be the fulfillment of the demand of the ancient rabbis, who warned us: "When thou prayest, make not thy prayer a set task." It would make prayer an act of consecration and inspiration, winning for us that spiritual strength so needed in the everyday battle of life. If these added pages in our Center Diary will accomplish this, they will have succeeded in instilling the breath of Jewish life, aye, of Divine life, into the dry bones of so many of our people of our day.



## WHO'LL BUY?

THE Goddess of Liberty where she stands

On her pinnacle by the sea  
Pierced by the wails of her bleeding lands  
Is pleading with you and me.

She summons her legions young and old  
To turn their loyalty into gold,

And this is the strain of her clarion cry:  
War Bonds and Stamps For Sale —  
Who'll Buy?

— RICHARD E. MAYNE



**M**OVEMENTS, like peoples, have their fates; they rise and fall, and often, under the pressure of events, they are revived again. It was to be expected that the desperate condition of the Jews, and the almost insuperable difficulties in the path of Zion, should make many Jews cast their eyes on lands other than Palestine. A people as anxious for action as the Jews — action now and not in the dim and nebulous future — cannot wait, must not be told to wait, for the enemy that is hot on their heels will not wait. Verbal juggleries is a poor balm for hearts as stricken and wounded as those of our people. A nation so despoiled and ravaged will accept any crust of bread, even though it be *ersatz*, than none at all.

It is therefore not surprising that after nearly forty years, when the movement was believed to have died with the death of Israel Zangwill, Territorialism should be revived again. It is not that the Jews are growing skeptical about Palestine, or that the millennial hope is becoming faint in their hearts, but that the despair and agony of their existence brooks no delay, but that something must be done immediately if they are not to be completely submerged by the catastrophe which has overtaken them.

To be sure, Dr. Isaac N. Steinberg, the latest apostle of the salvation of the Jews by means of Territorialism, is not as popular and picturesque a figure as was Israel Zangwill, the gifted writer, the eloquent speaker, the idol and hero of his people for nearly half a century. There may be thousands of Jews to whom even his very name is not familiar. Yet, in his own way, he is as colorful and striking a figure as ever lived, and in many respects he resembles his great English protagonist. If, unlike the famous Dreamer of the Ghetto, he is more of a realist, although not without a touch of fantasy, it is because his life, his career, the whole circumstance of his experience, was cast in a tougher, harder and sterner mold. Unlike Zangwill, his life was not of the cloistered and sheltered kind. He knew suffering, persecution, danger, and even exile and imprisonment in Siberia. After studying abroad and returning to Russia, he became a member of the socialist revolutionary group whose safety was always in jeopardy. He published papers, tracts and

## SUBSTITUTES FOR PALESTINE

By JACOB S. MINKIN

conducted underground activities which made him a menace to the existing order of things. He witnessed revolutions, upheavals, messianic promises and bitter disappointments. When the Russian revolution came, he played a leading role in his country's new government, and was even appointed Minister of Justice. But he was forced to flee for his life when the Bolsheviks assumed power, as did so many others of his comrades. He was student, dreamer, statesman and idealist, fanatic in his beliefs, enthusiast in his convictions, uncompromising in his opin-

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**Dr. Isaac N. Steinberg, founder and leader of the Freeland Movement, answers Rabbi Minkin's analysis of the Australian Jewish colonization plan in an article on page 7.**

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ions. He saw greatness, poverty, power, misery, fame, suffering, as had many of his people in all the ages of their history. But always Dr. Steinberg remained a Jew, deeply rooted in his people, loyal to their faith, devoted to their cause, planning, dreaming, scheming, laboring for what he thought was their highest interests.

He lived for a good many years in London — the London of Balfour, Churchill and Josiah Wedgwood, but also the London of the British Colonial Office, the Palestine Commissions and the White Paper. He rejoiced in the Balfour Declaration, but he saw it shrink and shrivel until it was reduced to almost nothing. He read the commentaries, glosses and interpretations of this famous document and the futile attempts to hide or distort its original meaning. He witnessed the sorry spectacle of men cynically denying and repudiating that which they had but yesterday solemnly pledged and promised. He saw the road to Zion hedged about by so many provisions and restrictions as to make it practically inaccessible to the thousands who were fleeing the European charnel house.

To the Jews, the intervening years between the two wars had not brought even a breathing spell, only more suffering and still greater homelessness. When not massacred by invading armies, they despised, discriminated against and hunted by the very countries which promised them political and economic freedom. He saw and witnessed all these things, and in his heart, and in his mind, he formed a resolve with which he was soon to surprise the world.

In London he no doubt fell under the spell of Israel Zangwill or, at any rate, under the influence of the Jewish Territorial Organization, which had practically ceased to exist after its founder died. Jews had their memories of the Jewish Territorial Organization, or ITO, as it became popularly known. When at the Zionist Congress of 1903, the English offer of Uganda for Jewish colonization was suddenly sprung on the delegates, they were both dazed and terrified, and a scene unprecedented for its emotional tenseness followed. Fearing that some other land was to usurp the place of their beloved Palestine, delegates wept aloud. It almost broke the Congress; it surely broke Dr. Herzl and hastened his untimely death. The Jews, the harassed and driven Jews in their lands of suffering and martyrdom, were willing to wait, willing to endure more suffering, if only Palestine would some day be theirs. It was then that Israel Zangwill, the spoiled child of his people, left the Zionist movement to seek some other method for his nation's salvation. He founded the ITO.

What chance would any man have against such obstinacy, such obduracy of a people refusing in its hunger the proffered half loaf of bread when the full loaf was not even in sight? Probably not a nation in the world now lives in its original habitat, yet the Jews will have nothing short of Palestine! But Dr. Steinberg, this strange and incomprehensible man, a curious blending of the realist and visionary, would not be discouraged.

It is not on record that he was Israel Zangwill's heir apparent, or that he was ever elected or appointed to take over the reins of the defunct ITO. He simply fell into it because it agreed with his plans, because it gave him a slogan, a standard, a great name with which to conjure. And when the name no longer suited him because of the opposition it aroused, he changed it to the "Freeland League for Jewish Territorial Colonisation." He rallied to his support a few influential English Jews who, for one reason or another, had realized the "futility" and "impracticability" of Zionism, but, in truth, the "Freeland League" is a one-man movement, and Dr. Isaac Steinberg, the eternal and undefeated dreamer of the ghetto, is the man.

The story is a striking one, for it goes to prove what can be done, what important political results can be attained by one person when fired by imagination and supported by an obstinate will. Single-handed and alone, with no support or encouragement from any known important source, Dr. Steinberg undertook many travels, visited many countries, made many explorations, arranged meetings, interviewed statesmen, politicians, influential men, remonstrating, demonstrating, proving the need of a land where Jews might save themselves from the despair and misery of their lot.

The mistake that our State Department and many Jews are making is that of lumping together the Jewish war refugees with the war victims of other nationalities. But the case of the latter is different, as is the root and cause of their agony. For while when the war is over the Poles, the Czechs, the Greeks and the other presently enslaved and exiled peoples will have homes to go back to and governments to receive them, the Jews do not have any such prospect. They will be hated and despised and barred from the very lands where their ancestors had abided for hundreds of years. This is neither a conjecture nor a gloomy prophecy of the future, but, unhappily, a fact based on the utterances of many a statesman of the governments-in-exile. The foul atmosphere Hitler has created will outlive his unsavory memory. Defeated on every other front, he has, alas, succeeded only too well on the Jewish front. Already the Poles are making no secret of their cynical satisfaction that

the war, calamitous to their country, has rid Poland of half her Jews.

Whither, therefore, shall the Jews, surviving death and planned annihilation, go? America is a land of safety and opportunity. Here, in the early 'eighties, Jews arrived in their tens of thousands without seriously arousing the prejudice of the Gentile population. Under normal conditions, another such emigration might be repeated, for America is a mammoth melting pot where foreigners are the rule, not the exception. But, unluckily, conditions are not normal, and for Jews very abnormal, for we have our Fords, our Lindberghs, our Wheelers, our Rankins, our Coughlins, our Christian Fronters. There is an alarming recrudescence of anti-Semitism in this country in its most hideous forms, condoned and even encouraged by the very men who should be the first to combat it. Any attempted direction of post-war Jewish refugees to the United States might act as a signal for serious racial and religious conflicts.

Palestine is the sole hope of the Jews, and under no circumstances, even under the severest trial, shall we abandon it. Every hardship is only another obstacle we must overcome to realize our immortal dream. But the unhappy fact is that Palestine, on Zionist terms, is not obtainable — not in the immediate future. The unhappy fact is that now, more than ever, under the rule of the White Paper, Palestine is not even permitted to open its doors to the streaming wretched thousands who are storming its gates. It was these and like considerations which have led Dr. Steinberg, himself a devoted Jew and loyal to our national traditions, to seek a way out of the pitiable dilemma with which post-war Jewish fugitives will be confronted.

Dr. Steinberg had explored many likely prospects for Jewish colonization, but after many trials and errors, his mind settled on Australia, more particularly the Kimberley district, an area so vast, that it is several times the size of England and Wales. It has plenty of water and pasture land, and is not unfavorable to industrial development. He had himself visited Kimberley many times, and taken along experts who tested its soil and water to make sure that the land would not prove inhospitable to European pioneers. He also had

endless interviews and conducted political negotiations with statesmen, politicians, legislators, churchmen, and men of influence. Prime Minister Curtin, Dr. Steinberg reports, expressed a favorable opinion of his plan; the State Legislative Assembly was receptive to it; the Commonwealth authorities endorsed it, and ecclesiastical bodies gave him their warmest support. All he needs now, this unofficial ambassador of his people claims, is the approval and recognition of the Jews for his plan — the colonization of Jews outside of Palestine — to materialize. After gaining some support for his scheme in England, Dr. Steinberg came to this country. He has established himself in quarters, and is addressing meetings, holding conferences, and attempting to mobilize public opinion in favor of his plan.

This, however, has been slow in coming, despite the pyramidal suffering of the Jews and the want of an outlet adequate to their needs. One must again refer to the historic Uganda offer of forty years ago. With the exception of the present emergency, there was perhaps no time in modern Jewish history as black and utterly hopeless for the Jews in eastern Europe as the year in which the Zionists turned down the English project for Jewish colonization in East Africa. Anti-Semitism was rampant everywhere. One still remembers with a thrill Dr. Nordau's tilting his verbal sword against the gathering forces of reaction. In Russia and Poland, where half the Jews of the world resided, life was made unbearable for them. Von Plehve was master of the situation, and the Black Hundred terrorized the Jews wherever they could find them. Then came the terrifying pogroms of 1903 in Kishinev, Bialostock, Zhitomir and many other communities, accompanied by the tolling of church bells and gay mobs dressed in festive garb. For several days the slaughter was systematically continued, respecting neither sex nor age, till the order to stop came from the highest authorities at St. Petersburg.

The Jews were frenzied with fear and despair; their worst apprehensions had come to pass. Yet, they buried their dead and bound up the wounds of those still living, and either went themselves or sent their delegates to the Zionist Congress at Basle. It was in the midst of



those days of wrath and agony that the Uganda project was brought to the assembled delegates. Yet not only was the offer spurned with indignation and protest, but no sooner had the Russian delegates, the very men who counted their own among the dead of the pogroms, returned to their homes, than they dispatched an ultimatum to Dr. Herzl demanding the withdrawal of Uganda before the next Congress. Dr. Herzl protested. He pointed out that Uganda was to serve only as a temporary measure in the face of a pressing emergency. But the Russian Jews would not budge from their position.

Were they madmen, suddenly deprived of their senses? Had suffering made them insensible to their pain, their sorrow, their future? On the contrary, they were clear-eyed and far-seeing men, idealists made of the stuff of heroes. They would not mortgage their future for the sake of the present, however dismal and pitiful it was. To paraphrase a familiar saying not of Jewish origin, what availed it a Jew if he gained Uganda and thereby lost his soul? Of what help and benefit would it be to the Jews—and to Judaism—if they abandoned one ghetto with its known dangers for the unknown perils of still another ghetto? And so they chose to wait and suffer—those unexampled heroic men.

Even if Kimberley were all Dr. Steinberg pretends it to be, even if its soil were rich and fertile and its climate wholesome and healthy, and he came to us bearing in his hand a charter sealed with the great seal of the Australian Commonwealth, the Jews could do nothing else than act as they did forty years ago under circumstances of a similar nature—and be even more obstinate today than then. For today Jews are fighting for their life, for their hope, for their future more so than ever before. Today, twenty-six years after the Balfour Declaration, after Palestine has been irrigated with the sweat of thousands of Jews, there can be no *ersatz*, no substitute, for it.

There will be Jews who, when the time is ripe to receive them, will go to Kimberley, as there had been Jews who, in national emergencies, went to other places, but in times like these, it would be suicide for the Jews if such migrations were to be made with the sanction of

[Continued on page 22]

## "FREELAND" NO SUBSTITUTE

A Reply to Rabbi Minkin

By DR. I. N. STEINBERG

THE editors of the *Review* should be complimented on their fairness in giving me the opportunity of replying to the article, "Substitute for Palestine," by Rabbi J. S. Minkin. It is rather embarrassing to reply to an article so full of praise for the writer, the only comfort being that it is extremely exaggerated and undeserved. I am afraid the Rabbi this time did not hold with the fine Talmudic saying, "Mikzas Shvochoi befonov," only partial praise should be given to a man's face.

If I may, however, deal with some of the personal statements in the article, I should like to emphasize strongly that the "Freeland League" is not, and never was, a "one-man movement." It was established in 1935 and grew, in the first place, out of the old territorial movement which was under the leadership of Israel Zangwill, and in the second place out of the ever growing threat to the whole Jewish population of Europe. For those of our brethren who were desperately trying to get out of their native countries, which had become death traps for them, there were only two possibilities at that time. One was the well-known way of individual emigration to whatever country overseas would give them the chance of admission. But both the actual Jewish refugees from Germany, as well as the hundred thousands of potential refugees from Eastern and Central European countries, found the doors of overseas lands closed in their faces.

The second way which attracted the Jews, not only from the economic viewpoint, but also because of its national and religious appeal, was Palestine. Unfortunately, the political position of the Jewish Palestine was already then full of dangers, and to penetrate there through the thick of certificates and regulations became ever more difficult.

In such a situation it was quite natural that from the broad Jewish masses of Europe, and especially of Poland, the cry for new havens was raised with the

elementary force of the will to live. The "Freeland League" came into being at that time, and it transformed this cry into the clear program of constructive Jewish colonization in some undeveloped, large area overseas. The idea was to recreate Jewish life on a new basis through the establishment of a large-scale, agro-industrial settlement where we ourselves would build our entire economic, cultural and communal life with our own hands and in a genuine Jewish spirit. The main characteristic of this type of colonization is that it does not aspire to establish a Jewish state. It therefore in no way competes with the Zionist Movement in Palestine.

The writer was one of the very many people of the new generation who associated themselves with the new movement, which seemed to them to interpret in a most realistic way the needs of our people. He never had the privilege of meeting Israel Zangwill, who was not among the living at that time, but naturally a great deal of Zangwill's foresightedness and deep devotion to the Jewish cause became part and parcel of the new movement.

The main argument in Rabbi Minkin's article appears to be that the Australian project of the "Freeland League" "can be no *ersatz*, no substitute for Palestine." Notwithstanding all the difficulties and dangers which today surround the Jewish hopes in Palestine, the Jews, according to Rabbi Minkin, should repudiate the Australian project and "act as they did forty years ago under circumstances of a similar nature—and be even more obstinate today than then."

Rabbi Minkin refers to the Uganda project, which was suggested by Dr. Herzl and bitterly opposed by the Zionists of those times. He says that "with the exception of the present emergency, there was perhaps no time in modern Jewish history as black and utterly hopeless for the Jews as the year in which the Zionists turned down the English project for Jewish colonization in East Africa."



It is really impossible to understand how anybody can compare the position of Jewry in Czarist Russia of 1903 with that of our people in Hitlerite Europe in 1943. In spite of the legal restrictions and pogroms in Russia, there could exist, and did exist, a formidable body of coherent, strongly conscious, creative Jewish people who never faced the direct threat of complete physical extermination. More than that: this body was mentally and morally so free and creative that Russian Jewry was at that time the mainspring of *all* modern Jewish national, social, cultural, religious movements and ideas. Thousands of personalities in communal activities today, in all walks of life, in all corners of the world, came mainly from that body of Russian Jewry.

In addition, the whole world practically was then open to Jewish immigrants, specifically, of course, the United States, which admitted millions of our brethren. No wonder that the Russian Zionists could afford at that time (which appears to us today as a veritably golden period of modern Jewish life) to turn down the Uganda offer of the British Government, well knowing that there were plenty of outlets for individual Jewish migration. They could afford to insist on the principles of Palestine because neither the life nor the welfare of their people was in jeopardy.

How terribly different is the situation of the Jews today. In the first place they are confronted not only with the threat of extermination; the curse of Haman's threat, "Lehashmid, leharog uleabed," to be destroyed, to be slain and to perish, has become the reality of our days. We are fighting not only for the life of our nation, but for the very lives of the men, women and children of Israel. All cruelties, all pogroms of Czarist times, vanish into insignificance in the face of our extinction.

And in the second place, those who could escape have no place to go. Those free paths that then led to America, for instance, do not now exist. How then, in Heaven's name, can we compare our tragic period with forty years ago?

With all due respect to ideological principles and the holiness of Eretz Israel, there is now the eternal demand which dominates all our thoughts, and programs, and principles, and mitzvot, and that is the demand: "VeChai Boh-

em," "and he shall live!"; for there can be neither Eretz Israel, nor Torah Israel, without Am Israel, the people of Israel.

This sense of responsibility for the survival of the whole Jewish people is the backbone and the justification for the "Freeland League." If it did not exist, every responsible, thinking Jew would have had to found it. Palestine itself cannot be built up without healthy Jewish communities outside the country. In fact, the only reservoir of material and spiritual forces for the further development of Palestine is to be found in the communities outside of Palestine. Therefore they must be strengthened and encouraged in every possible way. Imagine what the situation of Palestine would have been if American Jewry had not existed. In the same way, a large Jewish community in Australia will be of help to Palestine and Jewry as a whole. And who knows if Providence does not lead us to the new continent of Australia, as it once led us to the continent of America.

Of course, the path is not yet cleared. The Commonwealth Government has not yet been able to consider the project officially. There is still much political work to be done in order to insure the positive decision on the part of Australia. Although the ground has been prepared, we must not take it for granted. The Jewish people in this country must show their strong desire for the realization of this project.

Why should they desire it? Because

all tasks of the Jewish people are interconnected. They are all aspects of one comprehensive program of world Jewry. There are three main tasks that together constitute one task:

Re-establishment of Jewish Life in Europe.

Upbuilding of Palestine.

Jewish Colonization in a New Land.

It is a program that cannot be ignored by any Jew who sees before him constantly the suffering faces of his people.

I know that many are afraid that the establishment or even the project of a great Jewish settlement in Australia might, politically, do harm to the cause of Palestine. They think that the forces opposed to the upbuilding of Palestine as a Jewish Commonwealth might use the Australian plan as an argument in their fight against the Jewish future.

It is difficult for me to accept this line of reasoning. The Jewish demand for Palestine has already become an international problem of the first political magnitude. The opponents, as well as the friends of this great cause have already clarified their principles and attitudes. The opponents do not need an additional argument like "Australia" to attack Zionism; they have plenty of others in their arsenal. Besides, the Kimberley plan made it absolutely clear that it is not intended to establish another Jewish state; its aim is not political at all. It must be prepared in time so that our people may use it when necessary as an "eretz miklat," land of refuge.

## BOLIVIA'S NEW GOVERNMENT DENIES ANTI-SEMITISM

THE new Bolivian President, Gualberto Villarroel, repudiated anti-Semitism in a statement which he said that the new government is ready to join the Intergovernmental Committee on Refugees. Senor Villarroel also said:

"It is ridiculous to imagine that there could exist in Bolivia a government that might in any way favor racial doctrines, inasmuch as such attitudes would lead us to deny our own Indian heritage and pay homage to the so-called Aryans. . . . Bolivia is very sparsely populated and needs new people but, unfortunately, not one percent of the Jewish population that

came into the country included farmers. That brought about protests that cannot be labelled as anti-Semitism or racism.

"My government does not in any way sympathize with racial doctrines and the fact that during the revolution not one of the many Jewish establishments was attacked by the populace would seem to corroborate that the Bolivian people are likewise alien to such exotic theories."

The President's statement made little impression in official circles in Washington. It was pointed out there that four members of the anti-Semitic National Revolutionary Movement are included in Villarroel's cabinet.

FIFTY years ago, the English-reading public received a nice surprise package. A book named "The Children of the Ghetto," by a hitherto little known writer, made its appearance simultaneously in Philadelphia and New York. The author's name was Israel Zangwill, who had previously published only satirical and controversial pieces in the London *Jewish Chronicle* and other strictly communal or sectarian papers. He was the discovery of the late Judge Mayer Sulzberger, the guiding spirit behind the then budding "Jewish Publication Society," who commissioned him to write the book and thus launched him on his great career.

"The Children of the Ghetto" belonged to a genre entirely unknown in the English literature up to that time. It explored a virgin field—the life of the East European Jewish immigrant in London's Whitechapel, and treated the subject with fidelity and humor and a total absence of apologetics. Its success was instantaneous.

It has long been a bone of contention among the critics of literature as to which is the best form of literary endeavor or practice: art for art's sake, or art for life's sake. Some critics have consistently maintained that the writer and the poet, and the novelist especially, must divorce himself completely from the practical, everyday life and its problems, and isolate himself from all the political, social and economic agitations, while others maintain that the essence of art is life, so that not only is it perfectly proper for the novelist and poet to plunge into the current of topical events, but that this activity adds to his artistic stature. Whichever school is right, the many-sided and varied activities of Israel Zangwill seem to prove that there is no rule without its exceptions, and that men of genius transcend all set laws formulated by everyday men for the guidance of men of average gifts.

One but needs to examine the list of works produced by Zangwill, note their varied nature and the utter sincerity and brilliance that characterizes them all to realize this. Zangwill was even more of a propagandist and active participant in causes than his fellow-English contemporaries, G. B. Shaw and H. G. Wells, at various periods in his career. He espoused Zionism, Jewish Territorialism, Women's

Suffrage, International Peace and Pacifism; he opposed the Entente between Britain and Czaristic Russia, the Versailles Treaty, the League of Nations and many other plans and causes that he considered instruments in the hand of the oppressor. The pamphleteer and controversialist did not in the least dim the glory of the imaginative writer, nor color his work. They merely deprived him of a certain portion of the time that should have been devoted to creative work, and us, his readers, of many a book or play that was thus doomed to die in its notebook-womb. On the other hand, such exquisitely wrought works as "The Dreamers of the Ghetto" and the "Italian Phantasies" do not in the least show the traces of the ardent propagandist and controversialist.

The duality of character so often noted by psychologists in some eminent men certainly was present in Israel Zangwill. Vehement pamphleteer and crusader on one day, he could ascend the plushed steps of an Ivory Tower the next and immerse himself completely in the long-gone past, dream the cosmic dream of Spinoza, hear the mocking laugh of Heine while stretched on his "mattress grave," see the mystic and rapturous vision of the "Master of the Name" and the soul-consuming, dagger-sharp speculation of the sceptic Acosta, or recreate a Passover Eve in Nazareth in the humble home of Joseph the Carpenter.

Zangwill's fame was originally based upon his "Children of the Ghetto," which for all its excellence teems with defects, such as overdrawn characters, too melodramatic situations, and events based on coincidence. Not one in a thousand of his readers, it is safe to say, has read his "Dreamers of the Ghetto," his "Italian Phantasies," his "Voice of Jerusalem," or any one of his plays. And Zangwill's dramatic works, whatever their faults on the stage, are exceedingly readable plays. Their abundance of rich and glittering dialogue makes them more enjoyable and entertaining in the imag-

## Most Popular Anglo-Jewish Novel Fifty Years Old

# A ZANGWILL ANNIVERSARY

By HAROLD BERMAN

ined state than in the reality of the theatre.

Regarding Zangwill's comparative failure as a dramatist, a failure that, according to some, contributed not a little toward the bringing on of his death in his sixty-third year, there is much to be said. "The Cock-pit," the "War God," the "Forcing House" failed to win popularity because they strove so hard to drive home a moral or a social lesson. But so did the plays of Ibsen, and so do the plays of Shaw. The difference between these playwrights and Mr. Zangwill is, however, great. For, whereas the stories told by them can stand up without the aid of the underlying thesis, the Zangwillian play almost never does. And this is what distinguished the first-rank artist from the lesser one. Zangwill in his drama was but seldom the detached artist and observer of life, and almost always the fervent preacher of an idea.

It is idle to deny the fact that even the most assiduous and fanatical subscriber to the art-for-art-sake gospel has some sort of a thesis underlying his work hidden away beneath the glossy smoothness of his tale. The "artist by the grace of God" does succeed in completely hiding his moral-plum within the rich cake of his tale, while the others find their graphic powers completely eclipsed by their social and religious zeal. They succeed only in producing sermons or harangues in the guise of a novel or a play. To this latter genre the most of Zangwill's plays belong.

There were indeed several Zangwills: the novelist, the poet, the dramatist, the translator, the pamphleteer and controversialist, and the Social reformer. In all these spheres he was active all through his life. But it is Zangwill the novelist and short story writer who stands out pre-eminent. And it may be said that when the time comes—as it must come sooner or later in the ebb and flow of

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IN American courts, when decisions are rendered, the prevailing opinion invariably appears first, followed by a dissent if there be any. Here, then, is an anomaly. With genuine interest I read the comment of Robert P. Goldman in the October issue of *Liberal Judaism*, with the subhead indicating that it was a dissent. I am not so conceited as to believe that I can adequately express the views of, or write for, the majority of the American Jewish Conference. But to the extent that Mr. Goldman casts doubt on the effectiveness of the American Jewish Conference, I enter my dissent to his dissent. I, too, was a delegate to the American Jewish Conference, nominated and elected by the Jewish community of Brooklyn. I entered the Conference as a non-Zionist. I left it convinced of the validity of the position taken with respect to Palestine in the resolution adopted by an overwhelming majority vote, with respect to which I then said: "I came here with an open mind. I learned much—and I have contributed to a result which I believe to be both correct and just."

To me the importance of the American Jewish Conference lies not solely or even primarily in the resolutions which it adopted on Palestine, on Post-War Rehabilitation, or even with respect to the most immediate problem confronting us, viz., the rescue of the Jews from extermination by Hitler. The prime importance of the American Jewish Conference lies in the fact that, for the first time, organized responsibility has replaced divided counsel in the ranks of American Jewry, and that a democratic instrumentality has been created representative of every group within the Jewish community for united action in a period of the gravest emergency which has ever confronted our people. That is the most significant fact which has emerged from the sessions held in New York City on August 29th to September 2nd. Every other accomplishment and every possible weakness that the sessions of the Conference may have revealed pale in significance in the face of this major fact. The American Jewish Conference represented the coming into adulthood of the Jewish community and the first successful application, in a quarter of a century of the democratic procedures of our country, to the administration of the af-

fairs of the Jewish community as a whole.

This dare not be lost sight of, nor minimized. At a moment when the most devastating attack is made upon the Jewish people wherever they live, unified counsel and action is of transcendent need. Any attempt to break this unity, so newly created and so imperatively needed, is a disservice to the Jewish people in its hour of peril.

As one who has attended many conferences and had some part in a long life in endeavoring to meet with the problems of our people, I can say that the Conference left upon me the indelible impression of a deliberative body organized democratically and with every effort made by those who were in the majority not only to provide full freedom of expression by the minority but to conciliate to the fullest extent possible divergences of opinion.

My first contact with the American Jewish Conference came when I was invited in behalf of the Union of American Hebrew Congregations to aid in establishing a system of registration by groups, the purpose of which was to provide for orderly participation in all the committees of the Conference of all the delegates at the Conference. It was very clear, after almost two months had elapsed between the conclusion of the elections and the holding of the sessions of the Conference, that those who espoused the Zionist cause (and I was not one of them) had won a majority in the elections. It would have been very simple for the ordinary majority rule to obtain in all the appointments, in all discussions, in all votes. Instead it was the majority which proposed the system of group registrations and proportionate representation of all groups in all the committees of the Conference. Under this system, virtually every delegate was named to at least one committee by his own group. It was equally apparent that

## *The Conference Converts an Opponent of Zionism*

# THE AMERICAN JEWISH CONFERENCE

By MEIER STEINBRINK

Justice of the Supreme Court,  
State of New York

daily meetings of 502 delegates in plenary session would not provide the possibilities of deliberation. It was therefore agreed, and wisely, that a portion of every day should be assigned for the meetings of the committees where a full discussion could be assured of the specific problems before each committee and before a conclusion was reached. Such meetings were held. Each committee was in effect a miniature of the composition of the Conference itself.

The caucuses, to which Mr. Goldman objects, proved to be a very valuable media in transmitting the discussions of the various committees and securing the agreements or the disagreements of the groups to the various formulations presented in the committees on all problems before the Conference. These caucuses were held by all groups including our own Reform religious group of which the Union of American Hebrew Congregations was a part. For virtually three days each important committee met to discuss basic problems in which every point of view had a full opportunity for expression and which found its final expression in the resolutions presented to the plenary sessions for adoption.

It was my distinction to be elected chairman of the Organization Committee which proposed the plans subsequently adopted by the Conference for the implementation of the resolutions adopted. It is worth noting how I happened to be elected chairman of this important committee and the character of the proceedings of it, as both the election and the proceedings were duplicated in every committee of the Conference. Each committee of the Conference was made up of sixty-odd members representing the nine groupings within the Conference. Each committee was left free to elect



its own officers. In the Committee on Organization I was spontaneously nominated from the floor by two representatives of a group with which I was at no time identified. No prepared resolutions were submitted to our committee. The problems before us were discussed, and on the basis of that discussion, the resolution which is now part of the record — whereby an interim committee was established to carry on the work of the Conference — was formulated. That resolution is the result of the composite thinking of all of the members, and was under discussion for days. On parts of the resolution serious division was indicated, but when the whole had been submitted, those sections which received a majority vote in the committee were presented as the resolution of the entire committee, and received unanimous endorsement by the plenary session. This procedure was similar in principle in every other committee of the Conference.

Mr. Goldman seems to stress that Palestine received, as he believes, a primary place in the discussions at the Conference, whereas in truth the question of the implementation of the rights of the Jewish people with respect to Palestine was intended to be secondary in the consideration of those who planned the Conference. Mr. Goldman is in error, both as to the facts and the results. An examination of the record of the Pittsburgh Conference and discussions with leaders responsible for planning the Conference establishes without peradventure of a doubt that there was no segregation of the two basic problems confronting Jewry. The consideration of action on problems relating to the rights and status of the Jews in the post-war world and of the implementation of the rights of the Jews with respect to Palestine were regarded as two equal parts of one problem. There was nothing in any of the projects of the Executive Committee to indicate that one was less than the other, nor was there any such indication at the Conference itself.

It should be understood, however, that the extraordinary interest which revolved around the resolution on Palestine was perfectly natural, for it had been very obvious from the beginning that the resolution on Palestine would create the point of greatest controversy and that upon it rested the ultimate life of the

Conference, since it was not clear whether organizations dissenting from what might be the agreed upon resolution would choose to remain within the Conference.

Nor is it fair to charge the Zionists with curtailing in any way freedom of discussion. Precisely the reverse is true. Under the terms of the Pittsburgh meeting, the discussion on the two basic problems was scheduled to take place only at the Conference where a representative cross-section of American Jewry could participate. To secure that representative cross-section of American Jewry was the entire purpose of the election. It would have served no purpose had there been preliminary discussions in advance of the Conference itself. That there were no such preliminary discus-

sions should not be laid at the door of the Zionists. This was a wise precaution created by the conveners of and participants in the initiating meeting at Pittsburgh. At the Conference itself the fullest opportunity for free discussion existed. The Zionists were entirely within their rights in presenting and pressing for a resolution of their choice. The non-Zionists had the same right. Equally within their rights were the representatives of the Union of American Hebrew Congregations and members of the Non-Partisan group who did in fact present their own resolutions or declarations of principle.

It was a source of the deepest gratification to me that the Union of American Hebrew Congregations left its individual  
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## THE NEW PALESTINE PARTITION PLAN

VICTOR H. BIENSTOCK, Jewish Telegraphic Agency correspondent, reported from Cairo the details of the new partition scheme for Palestine. According to later news from London, the new territory that will be offered to the Jews will have dominion status within the British Empire for a Jewish state. The reports also state that the plan has already been submitted to Jewish and Arab leaders.

Following is Bienstock's Cairo dispatch:

The Palestine question will definitely be solved within the forthcoming year on the basis of the new partition scheme, it was predicted in high British quarters in Cairo. This plan, British officials disclosed, has been discussed in recent weeks in London. It will serve as a basis for negotiations which will commence in Cairo after the arrival here of a new British Minister of State for the Middle East who is due to reach Egypt within a month.

Under the new scheme, it was reliably stated here, a large part of Palestine, including the southern part of the country which is known as the Negeb, as well as part of Transjordan, will become Jewish territory. The remaining areas would be attached to a "Greater Syria" which the plan envisages as a regional federation comprised of the present Syria, Lebanon

and the remainder of Palestine and Transjordan.

While the Syrian Government was described here as being pleased with the project, which would add important and highly developed areas to its territory, there is marked hesitation on the part of the Lebanese. Premier Riad el Solh of Lebanon is quoted here as having definitely stated that while the Lebanese Republic is willing and prepared to cooperate with Syria in administration of common interests and in other directions, it has no intention of sacrificing any part of its sovereignty. It is believed, however, that the federation scheme could proceed without Lebanon.

It was pointed out here that the British Government would have to reach an understanding with the French authorities with regard to the status of the parts of Palestine and Transjordan which are to be attached to a "Greater Syria." It is hardly likely that Britain is prepared to waive its interest in the sections of Palestine and Transjordan which will be ceded to Syria. At present French authorities are in the midst of negotiations with Syria and Lebanon seeking to establish with them treaty relations similar to that established between Britain and Iraq. Under the proposed treaty, Syria and Lebanon will remain under the French sphere of influence.

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*"Romain Rolland was the highest and purest incarnation of justice. . . . He was a free spirit, devoid of any prejudices, loving all peoples alike, for to him all peoples were 'the people.'"*

— GENERAL NEMOURS in  
*Pour La Victoire*

**W**HEN the second World War broke out, the greatest modern French novelist, Romain Rolland, was seventy-three. He was then residing in the small French town of Vezelay, working on his memoirs. After the collapse of his country he could have gone to neutral Switzerland or emigrated to the United States. But he did not wish to leave France in its hour of humiliation and distress. He hoped that his presence would help raise the spirit of his defeated compatriots. Rolland, the militant anti-Fascist, had no illusions about the Nazis, even though, at first, they treated the Frenchmen with kid-gloves. Unlike the eminent Catholic poet, Paul Claudel, who had been his class-mate, he did not put much trust in the government of Pétain, either. Yet he could not foresee that any Frenchmen could be mean enough to impose house arrest on him, as was done by the traitors of Vichy. Nor could he anticipate that the Nazis eventually would put him into a concentration camp and torture him to death.

Those who, like this writer, have been in a Nazi concentration camp and have witnessed there the breakdown of young, strong men, can realize how the weak septuagenarian poet must have suffered before death relieved him. His blood will weigh everlastingly on the conscience of the German nation, for by assassinating him the Nazis "liquidated" one of the best friends Germany ever had in France. It is true that in his masterpiece, "Jean-Christophe," the romance of a German musician, he not only praised Germany, but reproached her for some of her false standards. Yet he also criticized the moral weakness of France. He found noble souls on either side of the Rhine river, but the German and French masses failed to understand each other. "Jean-Christophe," a novel of more than 1550 pages, on which the professor of musicology, Rolland, worked for nearly two decades, was, in the words of his biogra-

pher, Stefan Zweig, "a work that was not to serve but one European nation but all of them and their brotherhood. Here was the man, the poet, who brought all the moral forces into play . . . It was the first consciously European novel that was achieved here, the first decisive appeal towards brotherhood . . . It was more penetrating than all the protests and pamphlets."

Since the nations refused to understand one another, the war broke out—but Rolland, the ardent pacifist, continued to strive for the pacification of the world in defiance of the popular feeling in France that turned against him. In Switzerland he did plain clerical work for the Red Cross, and when, in 1915, he was awarded the Nobel Prize ("as homage to the exalted idealism in his authorship, and also to the sympathy and truth with which he has drawn different types of people," as the inscription with the award read), he gave the money away "to mitigate the miseries of Europe."

While writing scores of novels, plays and essays, he took time out to issue a manifesto urging all "brain workers" throughout the world to transform this conglomeration of chauvinistic states into a fraternal union, and he paid a visit to the Soviet Union, which he defended against the reactionaries just as he strove to alleviate the plight of the victims of Fascism. In short, he was, as he liked to call himself, "a republican with advanced socialist sympathies, an internationalist at heart and a citizen of the world."

Small wonder that a man of this type was also a sincere friend of the Jews. Napoleon is reputed to have said that the treatment of the Jews in every country was the barometer of that country's civilization. Similarly one might say that the attitude of a person toward a member of another race or religion clearly indicates the degree of his culture. Rolland was married to a Jewess, a daughter of that eminent philologist, Michel Bréal, professor at the Collège de France and

## *A Great Liberal and Friend of the Jews is Killed by the Nazis*

### In Memoriam: Romain Rolland, Conscience of Europe

By ALFRED WERNER

officer of the Legion of Honor. Like his master, Anatole France (who recommended him for the Nobel Prize), Rolland admired the peculiar genius of the Jewish people and defended the Jews whenever they were attacked unjustly. He was in his early thirties when the Dreyfus case swept France, tearing her into two hostile camps: the Dreyfusards and the anti-Dreyfusards. At the time of the trial he wrote: "He who can see injustice without trying to combat it is neither entirely an artist nor entirely a man." Not only did he struggle for the revision of the trial, but he also wrote a drama, "The Wolves," in which he lifted the problem "from the realm of time into that of the eternal." In this play, which takes place during the French Revolution, a man is unjustly accused and sentenced despite every effort to gain him a hearing. Rolland shows how the bigotry and intolerance of powerful zealots often makes necessary a second struggle for liberty after "liberty" has been won. ("The Wolves" was produced in Yiddish by Maurice Schwartz.)

Rolland's ideas on Jews and Judaism are clearly expressed in "Jean-Christophe." The hero is surrounded by Jews: his mentor, Sylvain Kohn, is a Jew; his most helpful friends, Weill and Mooch, are Jews, but his bitter enemy, the ironical Lucien Lévy-Cour, is also Jewish. Among the women he meets is Judith Mannheim, whose cold intellect repels him. The German musician who spends part of his life in France is, however, not free of prejudices. In fact, he complains to his Gentile friend, Olivier, that "we're always knocking up against them [the Jews], both friends and foes."

"The reason is," Olivier explains, "that they are more intelligent than the rest. The Jews are almost the only people in France to whom a free man can talk of new and vital things. The rest are stuck fast in the past among dead things. Unfortunately, the past does not exist for



the Jews, or at least it is not the same for them as for us. With them we can only talk about the things of today; with our fellow-countrymen we can only discuss the things of yesterday. Look at the activity of the Jews in every kind of way: commerce, industry, education, science, philanthropy, art . . ."

Christophe replies jokingly that he could do without the Jews.

"You might go on living, perhaps," Olivier tells him, "but what good would that be to you if your life and your work remained unknown, as they probably would without the Jews? Would the members of your own religion come to your assistance? . . ."

"That is true," said Christophe. "They have given me encouragement and help, and new life for the struggle by showing me that I was understood. . . . You are right. We mustn't be ungrateful."

Rolland proved himself a keen observer of the Jewish scene and a friend of truth, in his preface to the novel of his friend, Jean-Richard Bloch, titled, "& Co." This is a story of Alsatian Jewish businessmen in a little French community in the west of France. "Any contact with Israel gives rise to strongly diversified chemical reactions," he wrote, and praised his friend, saying that "no figure of our own age has realized as ably as he has that harmony of the proud virtue of art and intelligence of those two ancient but always renascent peoples, of those spiritual aristocracies in the Orient and the Occident—France and Israel."

Jean-Richard Bloch was not the only Jew among Rolland's numerous friends. The "*Liber Amicorum Romain Rolland*," published on the poet's sixtieth birthday, in 1926, contains messages of friendship from such outstanding Jews as Ernst Bloch, Georg Brandes, Albert Einstein, Waldo Frank, Sigmund Freud, Arthur Schnitzler, André Spire, Ernst Toller, Israel Zangwill and Stefan Zweig. The latter was in close contact with Rolland from 1913 until the collapse of France. In his autobiography, "*The World of Yesterday*," Zweig, who translated several of Rolland's books into German and worked with him in Switzerland for the re-establishment of peace, gives an unforgettable description of the Frenchman's personality.

Calling his shining blue eyes "the clearest and kindest eyes I have seen in

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## NEW BOOKS OF JEWISH INTEREST

Reviewed by Rabbi Israel H. Levinthal

"*Pioneers and Builders*," *Biographical Studies and Essays*, by Abraham Goldberg. *The Abraham Goldberg Publication Committee*, 444 Fourth Avenue, New York.

THIS volume is a beautiful tribute to the memory of a man who left an indelible mark on the Jews of our generation. Abraham Goldberg was a gifted writer in Hebrew, Yiddish and English, an orator of extraordinary talent, and a man whose mind was keenly alive to all the problems that faced the world today. Above all, he was a student of Jewish life and Jewish letters, able to analyze with remarkable logic and insight the deeper meaning of events and the contributions of our great writers and leaders.

The present volume, published posthumously, is a collection of critical essays and studies of great Jewish figures of the past century. The author divides his studies under the following headings: Ideologists, Poets, Statesmen, Historians and Scholars, Leaders and Orators, Essayists and Novelists, Philanthropists. It indeed represents a Jewish Hall of Fame. One can almost find a full course in modern Jewish history in these chapters, which give not only a penetrating analysis of each man's achievements but also of the time in which he lived, the events that called forth the man's work, and the man's influence on the trends of Jewish life.

Most people who knew Ab Goldberg—as he was usually called—remember him as the Yiddish writer and speaker. He did love Yiddish, and he could make Yiddish sound musical and rich. The reader of this volume will be surprised to note what an equally fine English style he possessed.

There is only one fault that the reader will find with this volume, the fault of omission. These omissions evidently were felt by those who edited the volume, for they mention that the author, at the time of his death, was engaged in further studies which he had hoped to include in this work. One can hardly conceive a past devoted to scholars without a study of that picturesque figure, Solomon

Schechter, who influenced in such a large measure Jewish scholarship even to our day. Nor is it possible to write of orators and leaders without including a study of Stephen S. Wise, one of the greatest orators of his generation and a leader of tremendous influence. There are other men who deserved to be included.

The book is made yet more noteworthy by a touching Foreword by Pierre Van Paassen and a most interesting Preface by Louis Lipsky. All in all, it is a unique work and should be found in the home of every intelligent Jew. Dr. Weizmann appraises it correctly when he terms it: "A distinct contribution to the vast and rich literature of a renascent people."

"*The Stream of Jewish Life*," by Dorothy Alofsin. *The Union of American Hebrew Congregations*.

HERE is a work that fills a long felt need. Educators and rabbis have realized for a long time the importance of acquainting the Jewish child with the current scene in Jewish life.

Dorothy Alofsin—who, by the way, we are proud to claim as one of our own community—has written just such a story. She has had wide experience in writing for the youth, and her juvenile stories have appeared in many magazines. With this special gift that is hers, she makes her youthful subjects take a trailer trip and visit the leading institutions which are the center of all Jewish life in America.

Though the book appears under the auspices of the Union of American Hebrew Congregations, it is not partisan in any sense, but succeeds in giving a beautiful picture of *all* Jewish life, Orthodox, Conservative and Reform. The description of the Jewish Theological Seminary, the portrayal of the genius of Solomon Schechter, the account of the Yeshivah College and the Yeshivah Rabbi Isaac Elchanan, as well as the evaluation of the contribution of its sainted president, Dr. Revel, are all done with that same love and interest as is the descrip-



tion of the Reform Hebrew Union College.

The reader becomes acquainted with the various types of Jewish institutions and organizations, the work of the Hias, the National Refugee Service, the Joint Distribution Committee, the National Council of Jewish Women, the Ort — all interestingly analyzed and described. The various national Jewish hospitals for tuberculosis patients in Denver, the Jewish Braille Institute for the Jewish blind, and other charitable institutes are visited and observed. The work of the Hillel Foundation in our colleges, the Menorah, the A. J. A., as well as the important educational work of the Dropsie College, the Jewish Publication Society, the American Jewish Historical Society, are all included. The author gives a beautiful description of the various Palestinian agencies supported by American Jews, and at the same time succeeds in giving a most sympathetic account of Jewish achievements in Palestine. The war work, such as is done by the Jewish Welfare Board, as well as the national organizations working for the defense of Jewish rights, like the American Jewish Committee and the American Jewish Congress, are all pictured in a way to create a lively interest in the Jewish youth.

And all this is done in story form, so that the child's interest is held from beginning to end.

*"Israel Speaks for Democracy," by Abraham H. Israelitan. With an introduction by Dr. Robert Gordis. Bloch Publishing Co., New York.*

THIS tragic war is being fought in behalf of the ideals of democracy and liberty. What has Judaism to say about these ideals? Are the Jewish teachings of democracy in consonance with the modern conception of this sublime ideal? Rabbi Israelitan, in this beautifully printed booklet, answers these questions in a most convincing and fascinating manner. The little book is designed for class-room use in our Hebrew and Sunday Schools, and the author reveals a fine pedagogic sense in handling this important theme. This is a subject which should become a vital part of every school curriculum, so that the coming generation may grow up with a finer understanding of the true meaning of democracy.

## THE PASSING OF CORPORAL CHARLES ANTELL

By LESTER LYONS

FROM the very moment our country was drawn into the global conflict, the members of the Brooklyn Jewish Center have steadfastly and unreservedly given of their sinews and substance to advance the war effort. Through war bond drives, Red Cross production services, blood donations, and other essential activities, the men and women connected with the Center are daily making signal contributions to our nation's war demands. Nearly every member has a beloved relative in the armed forces. With tempered pride the Center has been displaying the names of its own large number of members in military service.

Our institution mourns the first member to fall in action. Sadly it learns that on November 27th Corporal Charles Antell made the supreme sacrifice in Italy.

Deep enough would be the distress of the Center at the prospect of the passing of any member in service. More poignant, though, is its feeling of sorrow once the cruel hand of death has actually struck. The previous haunting fear of possible calamity has been crystallized into keen grief at a loss already occurred.

To pay tribute to the memory of Charles Antell is to do more than merely acknowledge his sterling character, his gracious bearing, his generous nature, his wholesome conduct. Those at the Center who were privileged to enjoy the warmth and devotion of his friendship will ever remember that he truly exemplified the high ideals of patriotism and communal service to which our institution is dedicated.

Modest and unassuming, Charles Antell strove always to fulfill his duties to his people and his country. As a teacher and lawyer he sought to emphasize and spread the precepts and practices of good citizenship. He took special interest in and devoted much time to projects for the building of character and tolerance in the young. To this end, he voluntarily assumed the task of forming and leading, in the neighborhood of the school at which he taught, a boys' club consisting of students and graduates. His concern

for the welfare of his colleagues resulted in his being put in charge of an agency at his school rendering aid to teachers in distress. Endeared to those whom he served, he was for years selected as the most popular teacher at the school.

Championing the cause of Zionism, he played an active role in the Eastern Parkway Zionist District. Besides being a member of its Administrative Committee, he was an associate editor of the *Zionist Herald*, to which he contributed



Corporal Charles Antell

informative articles up to the time he entered military service.

Charles Antell was content to take his place as a soldier wheresoever duty called. He was happy to serve in a humble and exacting sphere in the infantry. Of the year and a half he had been in service, the past eight months had been spent in the Mediterranean area. Great as was his zest for life — and life's rich vista was yet before him when he died in his thirty-sixth year — he was ready to yield it unflinchingly for his country's sake. The

[Continued on page 22]

# THE NEWS OF THE MONTH

**T**HE New York City Police Department's sabotage squad of ninety men was under orders this week to take all measures necessary to curb anti-Semitic disturbances and to apprehend the persons responsible. Instructions to this effect were issued by Police Commissioner Lewis J. Valentine, who also ordered Chief Inspector John J. O'Connell to have divisional inspectors make a survey of all reports of anti-Semitic vandalism and submit detailed accounts of the incidents.

The Police Department, it is understood, hopes in this manner to discover the persons or groups who are behind the attacks, most of which have been committed by youths under sixteen. The detectives have been told to take up hidden posts near all synagogues that have been desecrated and at others which secret reports to the police indicate may be defiled. All youths seized by police are to be taken to their homes and summonses issued to their parents for improper guardianship. One high police official told reporters that the Christian Front has recently been active and might possibly be behind the disturbances.

A TOTAL of 3,177 Jewish immigrants entered Palestine in the last quarter of 1943, it was disclosed in Tel Aviv by Eliahu Dobkin, immigration chief of the Jewish Agency. During all of 1943, he disclosed, 2,018 children arrived under the auspices of the Youth Aliyah.

☆

PALESTINE Jewry is united in opposing any and all partition schemes, it was stated in London by Berl Locker, Histadruth leader and a spokesman for the Jewish Agency office there, upon his return from an extended visit to Palestine. Mr. Locker said that the question of partition has not been discussed by the Zionist Actions Committee or by the Jewish community. General reaction to partition schemes, he added, are slogans in the Hebrew newspapers stating: "Never partition."

Despite the Palestine Jews' "frustration," he stated, they feel that their fate is bound up irrevocably with that of the

United Nations. Describing the progress of Palestine agriculture and industry, Mr. Locker said that Jewish agricultural production jumped 42 percent during the war and Jewish industry is supplying the army throughout the Middle East. He disclosed that twelve "outposts" have been established in the Negeb, the southern section of the country, in places where water has been found. In reply to a query concerning David Ben-Gurion's resignation from the chairmanship of the Jewish Agency executive, Mr. Locker asserted that it was not due to "fundamental political differences."

✧

MRS. S. E. BLOOM of Eufaula, Alabama, has knitted more sweaters for the Red Cross than any other woman in the United States. During the last war she

proved her knitting prowess by delivering more socks than any other woman in the county. The county record, however, did not satisfy her for World War II.

Within the last year, she knitted 190 sweaters, and she expects to pass the two hundred mark in a few weeks. Knitting is by no means her full-time occupation. Mrs. Bloom, besides managing her house, runs a flower shop. She is, at the same time, chairman of the Soldiers' Recreation Center of Eufaula, and chairman of the Red Cross Canteen unit. Her only son is somewhere in the South Pacific.

✧

SIR HAROLD MACMICHAEL, High Commissioner for Palestine, has warned the population to abstain from "too much talk regarding dreadful dangers looming in Palestine" and "rights of self-defense."

## AMERICAN JEWISH CONFERENCE CONDEMNS EMERGENCY COMMITTEE

**T**HE American Jewish Conference issued a statement charging that the Emergency Committee to Save the Jewish People of Europe is one of a "series of fronts" whose leaders have "constantly assumed to speak for the Jewish people in this country without having or endeavoring to secure a mandate from any constituency," and whose activities have caused "discord, resulting frequently in a disservice to the cause they had assumed to represent."

Tracing the history of the "American Friends of Jewish Palestine," "The Committee for an Army of Stateless and Palestinian Jews," the current "Emergency Committee" and the "American League for a Free Palestine," the statement declared that these "several manifestations have common features which reveal their character as being one and the same." Instead of co-operating with established and recognized national Jewish agencies, they have entered into competition and sought to undermine them, the statement continued. "They have conjured up the illusion of activity by press agency, financed by the appeals for contributions invariably accompanying their advertisements."

Referring to the Baldwin-Rogers resolution sponsored by the Emergency Committee in Congress, the Conference declared it was introduced in "complete disregard of the rescue program which is being actively pressed in Washington by representative Jewish agencies" and that it does not reflect the totality of that program.

"Obviously, any resolution which promises the slightest hope for the rescue of the Jewish people of Europe will command support, but it must be pointed out that the Emergency Committee has made rash and exaggerated claims as to what this resolution will accomplish," the statement said.

Referring to the American League for a Free Palestine, the statement asserted: "The prospectus of this new organization is a mixture of all the propaganda items which have proved serviceable in the past in capturing sympathy and contributions. But if the propaganda is confusing, the purpose is clear. The prospectus includes an open attack on the World Zionist Organization." It described the new group as an attempt to establish a front against the Jewish Agency for Palestine.



In a New Year message broadcast over the Palestine radio, the High Commissioner assured the people that he is not inclined to minimize any dangers, but added that "nothing can be gained from exaggerations." He called upon "profiteers of politics" not to be blind to the needs of the future and to their ultimate self-interests. A distinction must be drawn, he said, between "household time" and "historical time." He appealed to the population to give up "narrow sectarianism, squabbles and demagoguery."

THE General Officer commanding British troops in Palestine announced that the sentences imposed upon seven colonists from the settlement of Hulda for illegal possession of arms have been confirmed. Attorneys for the Hulda settlers had appealed from the decision of a military tribunal which, on December 17th, sentenced the colonists to terms of imprisonment ranging from two to six years.

The heads of all Jewish co-operative settlements in Palestine met to discuss the situation arising out of the conviction of Israel Birnbaum, head of the Hulda settlement, who was sentenced to five years imprisonment as the person responsible for all that occurred at his settlement. The conference decided to inform the High Commissioner that the chairmen of the Jewish co-operative colonies are no longer able to continue their duties under present circumstances.

Leaders of the Polish Peasant Party and of the Socialist Party now in London have joined the two Jewish members of the Polish National Council in demanding that the Polish Government-in-Exile take energetic measures to combat the anti-Jewish propaganda which is being spread among Polish refugees and in the ranks of the Polish army.

ABOUT 8,000 of the 10,000 Jews of Rome whom the Germans are attempting to round up have succeeded in eluding the Nazi dragnet and are being hidden by friends, it is reported by a Goteborg, Sweden, newspaper. A Rome correspondent of the paper says that the German occupation authorities took a census of the Italian capital's population last week in an attempt to discover Jews and other

fugitives and to count the number of refugees in the city.

RABBI BARNETT BRICKNER, of Cleveland, who is making a worldwide visit to Jewish soldiers as a representative of the Jewish Welfare Board, reports that there is practically no anti-Jewish feeling among American troops overseas. At a press conference here, he said that he had noted a marked revival of religious interest among American troops. In many sectors, Jewish chaplains are "circuit riding," he said, traveling constantly to minister to the needs of small groups of Jewish soldiers.

In places where there are but a few Jews and no rabbi, the Catholic or Protestant chaplain works with the Jews, assisting them in conducting their own services. Rabbi Brickner was critical of the nature of entertainment provided troops, saying that they did not want sex stuff, but high-class entertainment. He added there was a need for providing soldiers with greater orientation on war-time and post-war affairs.

NAZI provocateurs working under the direction of German Propaganda Minister Joseph Goebbels have established a "Jewish Freedom Station" which is beaming broadcasts to Palestine urging Jewish settlers to rise up and expell "Arab terrorists," it is reported in the London *Daily Sketch*.

The paper says that the station, which is believed to be in Greece, is apparently attempting to furnish the Germans with a basis for their anti-Zionist propaganda among the Arabs in the Middle East at the same time that it hopes to arouse some Jewish extremists to precipitate violence. "This is the first time that Goebbels has been known to champion the Jews," the *Daily Sketch* comments.

STRESSING the growth of anti-Semitism in Great Britain, the London *Jewish Chronicle* calls for the raising of a huge "defense fund" to be used to combat anti-Jewish propaganda. Lack of such resources up until now, the paper says, has resulted in the fact that innumerable chances to expose anti-Semitism and anti-Semites have been lost.

PREMIER FRANK A. COOPER, of Queensland, Australia, stated that the

question of the establishment of a Jewish national home "was one for the Jews to settle for themselves." He added that for centuries the Jews had an opportunity to build a nation for themselves and had failed to do so, "apparently preferring to live with other people."

At the same time, Edward M. Hanlon, Queensland's Home Secretary, asked, "What right have the Australian people to complain about the oppression of the Jews in Europe when they have been guilty of the most persistent extermination of the aboriginal inhabitants of Australia?" Hanlon expressed sympathy for

## Obituaries

LEON GORDON, well-known American portrait painter. He was 54. Gordon's real name was Borisovitch. He was born in Minsk, and came to this country at the age of 14. Celebrities he painted included President Coolidge, Winston Churchill and Vice-President Wallace. In the early part of his career he did magazine illustrations and other commercial work.

JOSEPH JASTROW, one of the most noted psychologists in the country. Professor Jastrow died of a heart attack in Stockbridge, Mass. He had reached the age of 80. Jastrow, the son of a rabbi, Marcus Jastrow, was brought to the United States from Warsaw when he was a year old. His wife was Rachel Szold, of Baltimore. She died in 1926.

Thirty-eight years before Freud was known here, Dr. Jastrow had already published his "The Subconscious." His first book, published when he was only 26, dealt with "Time Relations of Mental Phenomena." In his later life he wrote many popular works which aimed to guide the people to a better mental and spiritual life.

RABBI LOUIS WERFEL, chaplain with the Twelfth Air Force Service Command in North Africa, killed in a plane crash in Algeria. Chaplain Werfel was known as the "Flying Rabbi." He got his nickname because he flew extensively to outlying points to serve the men. Before entering military service Chaplain Werfel was Rabbi of the Kneseth Israel Synagogue in Birmingham, Alabama. Rabbi Werfel was the fourth Jewish chaplain to lose his life in the war.



the Arabs, "whose land has been taken from them without full compensation."

FIFTY-FIVE students received academic degrees at the annual graduation exercises of the Hebrew University. Five of the graduates were granted the degree of Doctor of Philosophy for researches in Jewish history.

Since the founding of the University twenty-five years ago, it has graduated 438 students, of whom thirty-seven received Ph.D. degrees.

☆

THE new session of the Canadian parliament may take up of opening the country to increased immigration from Europe, it was predicted in the press here.

It is expected, however, that the Canadian Government will take no action on admitting large numbers of immigrants until the war is over.

A MEETING of the Zionist Actions Committee in Jerusalem approved the Jewish Agency's decision to send a three-man delegation to London to aid Dr. Weizmann, who is engaged in important Zionist political negotiations, and to attempt to reconcile the differences between Dr. Weizmann and David Ben-Gurion. The delegation chosen by the Agency consists of Moshe Shertok, political chief of the Agency, Rabbi Jacob Fishman, representing the Mizrachi, and Dr. Emil Schmorak, a member of the Agency executive who represents the General Zionists.

SUPPORT for the project of Jewish colonization in Australia is expressed in a communication addressed by the Jewish Labor Committee here to the Australian Council of Trade Unions which represents the organized labor movement in Australia.

THE Jewish communities in Finland have obtained permission from the Finnish Government to transfer Torahs and other valuable community property to Sweden for safe-keeping until after the war, it is reported here.

☆

THE first voyage through the Mediterranean and the Suez Canal to be made by

[Continued on page 22]

## Official Report on Anti-Semitic Vandalism and Violence in New York

THE latest development in the anti-Semitic outbreaks in New York was the report of New York City Investigation Commissioner Herlands, issued after more than a year's study. Herlands' investigation covered thirty-one cases of vandalism and violence. The offenders were mostly juveniles, and he came to the conclusion that the attacks were not part of an organized movement, although they followed the Nazi pattern, but were prompted by anti-American and anti-Semitic "propaganda and indoctrination."

"This propaganda and indoctrination originated," Mr. Herlands stated, "and are carried on in different ways, by street corner orators, by family indoctrination, through remarks heard at school from classmates, by pamphlets and leaflets, by inspired rumors, etc.

"Vandalism and violence are not at the root of the problem; they are only symptoms. They are a sign of undemocratic, un-American thinking. The vandals and offenders have been inspired by the same kind of anti-American and anti-Semitic propaganda used by the Nazis as part of their technique to 'divide and conquer.' Such propaganda originated in Germany, and was adopted by such domestic organizations as the Christian Front and the Christian Mobilizers, among others.

Mr. Herlands found laxity among the police in a number of cases, the tendency being to regard the youthful hoodlums merely as mischievous. He recommended a twelve-point program for dealing with the problem, which follows:

1. Providing more effective police action and special police measures.
2. Appointment of a city-wide interracial and interfaith committee by the Mayor.
3. Establishment of local community co-ordinating councils.
4. Bringing home the fundamental responsibility of parents.
5. Further co-operation of public and parochial educational authorities to improve intercultural, interracial and interfaith relations.
6. Additional assistance should be

sought from the churches and religious leaders.

7. Designation of panels of religious leaders to co-operate with the justices and probation officers of the Children's Court.

8. Increased participation of war veterans' groups in the field of intercultural, interracial and interfaith relations.

9. Additional attention of the Office of War Information to the problem.

10. Increased responsibility of various community organizations.

11. Co-operation of complainants and victims with the police.

12. Co-operation of private and semi-public fact-finding organizations with the police and the Mayor's committee.

Commissioner Herlands gave this composite picture of a young vandal, based on the report:

The youth would be 17½ years old, of low mentality or mentally retarded, a truant at school, leaving high school before graduation, coming from a broken home, not attending church regularly, possessing a prior delinquency record, having a family that receives home relief and living in a depressed economic environment. He also is emotionally unstable and easily susceptible to the influence and suggestions of adults as well as persons of his own age.

His female counterpart is 14 years of age, in the 9-B grade; one of her parents is dead or her parents are separated. No parental or family control is exercised over her and her school grades are poor. She is a truant and has been arrested for shop-lifting or some other form of larceny, and she has been strongly influenced by older people who have expressed anti-Semitic sentiments.

LT. COLONEL BEN STERNBERG, 29, has been awarded the Distinguished Service Cross—an award second in importance only to the Congressional Medal of Honor—for leading a successful fight against two hundred German tanks during which he ignored all personal risk and exposed himself to severe machine gun, mortar and artillery fire in a treeless terrain, it was reported this week by the Jewish Welfare Board.

# BROOKLYN JEWISH CENTER ACTIVITIES

## Important Zionist Message at Services This Friday Night

THIS Friday evening, January 21st, at our late services which begin at 8:30 o'clock we are dedicating the services to a discussion of the Zionist political situation today. In view of the threatened danger of the British White Paper, it is incumbent upon all of us to get a clearer understanding of the danger that faces us and the ways and means that we must adopt to thwart this threatened evil.

We are privileged to have as our guest speaker at this service, Judge Morris Rothenberg, the former President of the Zionist Organization of America and one of the leading Zionist workers in this country today. Judge Rothenberg is most conversant with the entire political situation and his message will undoubtedly be of greatest interest to us all. He will speak on the subject: "The Present Outlook for Political Zionism."

## Sisterhood Executive Board Meeting

AN Executive Board meeting of our Sisterhood will be held on Monday afternoon, January 24th, at 1:30 P.M. All members of the Board are urgently requested to attend.

## Red Cross Production Department

THE Red Cross Production Department is now open for work on Tuesdays from 10 A.M. to 4 P.M. and from 8 P.M. to 10 P.M.

## Sabbath Services

KINDLING of candles at 5:45 P.M.

Friday evening services at 5:30.

Sabbath services, Parsha Vaera, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Rev. Rubin Tucker will officiate.

Mr. Samuel Edelheit will continue his lectures in Yiddish in the Beth Hamid-

rash on Saturday afternoon at 4:45 P.M.  
Mincha services at 4:30.

## Daily Services

MORNING services at 8 o'clock. Mincha at 5:30.

## Service Men's Acknowledgment of Chanukah Gifts

THE following is a list of letters received from our men in service acknowledging Chanukah gifts sent by the Sisterhood. These letters were received up to January 6th:

Capt. Jules B. Aaron, Sam Albert, Lt. Robert J. Bank, Howard J. Barnett, Capt. Abraham Bernhardt, Richard S. Blacher, A/S USNR, Lt. A. P. Blaustein, Lt. (JG) J. Bregstein, USNR, Alvin Citron, Ph M 3/c, Cpl. Paul Christenfeld, Sidney Frankel, Arthur W. Feinberg, Cpl. S. Friedman, A/C Robert D.

Fine, Pvt. Ephraim Goldberg, Sgt. Dan Goldman, Pfc. Seymour J. Goldman, Lt. Sidney Gould, Lt. Morton Gray, Cpl. Ira A. Halpern, Lt. Herman Hirschfeld, Pfc. Arthur R. Hill, B. Klebanow, A/S USNR, Pfc. I. Katlowitz, Capt. J. L. Kugel, A/C Pvt. David Levin, Cpl. Lawrence Levinson, Pvt. Melvin Lipp, Leroy Lowenfeld, St. Sgt. Irwin Lowenfeld, Nathan Lewis, Lt. (JG) Hamilton Lieb, USNR, Pvt. L. Lippman, Lt. Julius Levine, Pvt. Mel Marx, Herbert Miron, Cadet B. Model, Pfc. S. Model, Cpl. Harry Moodnick, Cpl. Mel Moskowitz, Sidney Mormar, Pfc. Leon Palevsky, Pvt. Walter M. Perman, Cpl. Sam Rettinger, Pvt. Louis Seeger, Sgt. Leonard Silberberg, Sgt. Edward Schiller, Lt. Henry C. Sandler, Cpl. Seymour Stelzer, Lt. Irving Spitzer, Lt. Irwin D. Witt, Capt. Harry T. Zankel, Ensign Herman Glazer, Sgt. Irving Reager.

## CLUB NOTES

THE Inta-League Boys played their first basketball game of the season with an outside team in December, 1943, losing to the Mustangs of Brighton Beach. The basketball game was followed by an open social in the gymnasium. The Inta-League meets every Saturday night at 7:30. The team is coached by Alvin Goldberg. After each basketball period, there is a meeting followed by a social hour. The leader of the group is Bernard Mandelbaum. The club is open to boys of high school age.

The Inta-League Girls meet at 8 P.M. every Saturday night under the direction of Miss Judith Werber. The girls have been devoting part of their time to compiling albums for soldiers. They are planning a carnival for next month, the proceeds of which will go to war charities. After each meeting there is a social hour. The club is open to girls of high school age.

The Shomrim meet every Saturday night at 7 P.M. in the gymnasium under the direction of Daniel Pressner. A basketball team is now being formed. There is a meeting after each gym period devoted to discussions on Jewish topics, quiz programs and games. Boys above the age of bar mitzvah or in the senior year of elementary school are invited to attend.

The Vivalet Girls meet every Saturday night at 7:30 P.M. The club has just affiliated with Young Judea and received its first copy of the *Young Judea Magazine* last week. Last month we held a successful theatre party. On December 18th a gay Chanukah party was held. One of the favorite activities of the club is Palestinian dancing and the club helped prepare a series of Jewish folk-dances for the Chanukah entertainment of the Hebrew School and Sunday School on December 26, 1943. Girls in the upper



grades of elementary school are eligible.

The Maccabees meet in the gymnasium every Saturday night about 6:45 P.M. under the leadership of Judah Goldstein. After the gym period, there is a meeting devoted to Young Judean activities. Chanukah was celebrated by the club on December 18th by the singing of Chanukah songs and refreshments. Boys in elementary school are eligible for this club.

The Candle Lights meet each Saturday night at 7:30 P.M., under the direction of Miriam Zahl. Many of the activities are held in common with the Vivalet Girls. The activities include singing, Palestinian dances, arts and crafts and games. The club is eligible to younger girls in elementary school.

All clubs are open to Center members and to students attending "Center Schools," and are directed by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

### Congratulations

WE extend our heartiest congratulations and best wishes to the following:

Mr. Louis Parnes of the Granada Hotel, who will celebrate his seventy-fifth birthday at the Center on January 29th.

Mr. and Mrs. Abraham Reager of 864 Nostrand Avenue upon the birth of a daughter to their children, Sgt. and Mrs. Irving Reager, on January 10th.

### Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. George F. Dubrow of 751 St. Marks Avenue upon the Bar Mitzvah of their son Irwin which will be celebrated at the Center on Saturday, January 22nd. Congratulations are also extended to the grandparents, Mr. and Mrs. Benjamin Dubrow.

### Kiddush

THANKS is extended to Mr. and Mrs. Phillip Brenner, who gave a Kiddush to the Junior Congregation in honor of their daughter's marriage.

The Kiddush this Saturday, January 22nd, will be given by Mr. and Mrs. Louis N. Jaffe in honor of the graduation of their son, Ensign Albert Jaffe.

### Additions to Library

THE following books have been added to the library for circulation:

Burma Surgeon — G. S. Seagrave

Arrival and Departure — A. Koestle

The Life and Times of Simon Bolivar — Hendrik W. VanLoon

Wanderer Between Two Worlds — Norman Bentwich

Vilna — Israel Cohen

George Washington Carver — Rackman Holt

A Treasury of Science — Harlow Shapley

The Social Life of the Jews of Northern France in XII-XIV Centuries — L. Rabinowitz

### Acknowledgment of Gift

WE acknowledge with thanks receipt of several books for our Library from Mrs. Rose Cohen.

### An Important Request

OUR Center has undertaken the important task of enrolling the membership of the institution as members of the Zionist Organization. This is in line with the resolution adopted recently adhering to the Zionist platform.

The Zionists of our community are in the midst of a campaign to enroll a membership of 2500 and thus swell the ranks of those working for the establishment of a Jewish homeland in Palestine that shall be open to all those seeking a refuge in Eretz Israel.

We appeal to all Center members who are not affiliated with the Zionist Movement to enroll during the period of the campaign. We urge those who are enrolled Zionist members to join as volunteers and help in the work of making Eastern Parkway the banner district in the Borough.

Send your membership fee of \$5.00 (which includes subscription to New Palestine) to the Chairman of the Center Committee on Zionist Affairs, Mr. Isidor Fine, or to Mr. David Spiegel, Chairman of the Membership Campaign, in care of the Center.

### E. P. Zionist Meeting

THE Eastern Parkway Zionist District No. 14 will hold an important meeting at the Center on Tuesday evening, January 25th at 8:30 o'clock. An interesting cultural and social program has been arranged. Members of the district and Center members and their friends are cordially invited to attend.

## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.



Cohen, Harry, Pvt.

Goldoff, Jeanne, 2nd Lt., WAC

Goldstein, Murray, Pvt.

Goodman, Samuel David

Margolin, Leo J.

Polivnick, Morris, Cpl.

Posner, Daniel, Pvt.

Raphael, Jack, S C USN

Rubin, Larry, Pvt.

Schiff, Mortimer S., S 3c



The following is a list of promotions in rank:

Abrahams, Irving, Cpl.

Berkowitz, Sidney, Sgt.

Cohen, Murray, Ph M 2/c

Fishman, Irving, S Sgt.

Gray, Murray A., Cpl.

Lewis, Nathan, Sgt.

Meisel, Samuel J., T.S.

Reager, Irving, Sgt.

Rosenfeld, Lester, 1st Lt.

Segan, Seymour I., Lt.

Shapiro, Howard, Capt.

Stark, Leonard L., Lt.

Weinstock, Harold J., Pfc.



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BLUM, MICHAEL H.

Res. 150 Crown St.

Bus. C.P.A. — 1450 Broadway

Married

*Proposed by Louis Levine*

COHEN, JACK M.

Res. 106-15 Queens Blvd.

Bus. Specialties — 162 5th Ave.

Married

*Proposed by Samuel Stark*

GORDON, MISS DIANA

Res. 498 Chester St.

GROSSBARD, JULES

Res. 25 Lefferts Ave.

Bus. 462 West Broadway

Married

*Proposed by Irving G. Forman*

HAZELCORN, SAMUEL

Res. 2 Stoddard Place

Bus. Auto Sales — 1640 Bedford Ave.

Married

*Proposed by Harry L. Berger*

HERZENBERG, LILLIAN C.

Res. 377 Montgomery St.

*Proposed by Oscar Kurshan*

JACKSON, NATHANIEL H.

Res. 135 Eastern Parkway

Bus. Lawyer — 149 Broadway

Married

*Proposed by Joseph Levy, Jr.*

KUPFERMAN, SAUL C.

Res. 1225 Eastern Parkway

Bus. Navy Yard

Single

*Proposed by Joseph Goldberg*

LEVY, LEONARD

Res. 32 Balfour Place

Bus. Radio — 69 Cortlandt St.

Married

*Proposed by Milton Chasin and*

*Sam Schoenfeld*

LEVY, DR. M. L.

Res. 666 Eastern Parkway

Bus. Physician — Same

Married

*Proposed by Dr. Joseph Feldman*

LIEBLICH, NEIL M.

Res. 451 Kingston Ave.

Bus. Attorney — 50 Court St.

Married

*Proposed by Maurice Bernhardt*

LULOFF, BERNARD M.

Res. 390 Parkside Ave.

Bus. Radio — 1619 Bedford Ave.

Single

*Proposed by Milton Chasin*

NATELSON, MISS REBECCA

Res. 1349 — 53rd St.

Bus. Teacher — Bay Ridge H. S.

*Proposed by Rabbi M. Lewittes*

SCHWARTZ, BENJAMIN

Res. 290 Empire Blvd.

Married

*Proposed by Murry Schiller*

SLEPIAN, ABRAHAM W.

Res. 255 Eastern Pkwy.

Bus. Wine — 1080 Fulton St.

Married

*Proposed by Louis C. Orloff*

SORKIN, SAMSON Z.

Res. 780 St. Marks Ave.

Bus. — Attorney — 2 Lafayette St.

Married

*Proposed by Maurice Bernhardt*

STERNBERG, ALFRED

Res. 680 Montgomery St.

Bus. Auto Supply — 56 W. 25th St.

Single

WEISER, BEN

Res. 345 Montgomery St.

Bus. Underwear — 519 Broadway

Married

*Proposed by K. I. Ostow*

The following have applied for reinstatement in the Brooklyn Jewish Center:

PUCHKOFF, ABRAHAM P.

Res. 3101 Avenue I

Bus. Paper & Bags — 220 Kosciuszko St.

Married

*Proposed by Frank Schaeffer*

PUCHKOFF, DR. MORRIS

Res. 572 Pennsylvania Ave.

Bus. Dentist — Same

Married

*Proposed by Theodore Puchkoff*

WEITZMAN, DR. CHARLES

Res. 847 Eastern Parkway

Bus. Physician — Same

Married

*Proposed by Dr. Samuel Weitzman*

MAURICE BERNHARDT,

*Chairman, Membership Comm.*

### Personal

ENSIGN ALBERT JAFFE, son of Mr. and Mrs. Louis N. Jaffe, graduated from the University of California course in Diesel Engines and ordered for Atlantic duty.

### Army Air Ambulance Named for the Center

THE Treasury Department has just notified us that an Army Air Ambulance will be named "Brooklyn Jewish Center Blessings" as a result of the sale of more than \$110,000 worth of War Bonds and Stamps sold by the institution during the past sixty days.

The Center has entered the contest conducted by A. & S. and the Treasury Department for the promotion of sale of E Bonds by institutions and clubs in the Borough. We urge the co-operation of our membership in purchasing their War Bonds through the Center.

## THE FOURTH WAR LOAN DRIVE

### Is Now in Full Swing

The Brooklyn Jewish Center is actively participating in the campaign.

We are soliciting the co-operation of the Center membership and urge you to please

BUY YOUR WAR BONDS

AND STAMPS

THROUGH THE CENTER



Bonds may be purchased on Mondays, Tuesdays, Wednesdays and Thursdays from 11 a.m. to 4 p.m. and from 8 to 10 p.m.



## IN MEMORIAM: ROMAIN ROLLAND

[Continued from page 13]

anyone," he continues: "In conversation they draw fire and color from his inner emotions, they cloud in sorrow, grow darker in contemplation, and sparkle in excitement—these singular pupils between somewhat reddened eyelids overtired from reading and wakefulness, that could glow with a wondrously communicative and beneficent light. I observed his figure somewhat anxiously. Very tall and slim, he walked with a slight stoop, as if the countless hours at his desk had bent his neck; he looked somewhat sickly, with his sharply chiseled pallid features. He spoke very softly, just as he spared his body in all things to the utmost. He hardly ever went walking, ate little, neither smoked nor drank, and avoided all physical exertion. I realized later with admiration how much perseverance dwelt in that ascetic body, how much intellectual labor capacity lay behind his apparent weakness."

Music was the sole relaxation he per-

mitted himself. "He played the piano beautifully with an unforgettably soft touch, caressing the keys as if he wished to entice the tones, not to force them out. No virtuoso . . . ever gave me such a feeling of direct communication with the beloved masters."

Yet there lived a strong, rebellious spirit in the frail body of Rolland, and he left the realm of music and poetry without any hesitation whenever he felt that an individual or a group was wronged and needed the shield of his powerful word. He wrote articles and books in the defense of Gandhi and his people when he believed that the British rule suppressed India, and when, in 1933, the Nazis began persecution of all Radicals, Liberals and Jews, he protested vigorously. After the pogroms of November, 1938, he sent an Open Letter, "To the Persecuted Jews of Germany," which was published in the United States and in all other democratic countries. It reads in part:

"I am suffocated with horror and grief. No day passes, no hour goes by but we hear rising toward us from every point of the globe the cries of humanity outraged. One can no longer breathe freely. One's heart is wrung. The persecution of the Jewish people of Germany bleeds their country white, depriving it of the best intelligence. The cowardice, cruelty, and indignity of the outrages perpetrated will brand the German brow with infamy that hundreds of years will not serve to cleanse.

"But you, my friends, the Jews, whom I see cast down, do not resign yourself to despair, or to doubt, which is worse than despair. Have no doubts about the greatness of your people and the eternal justice which your holy books and your prophets in the barbarous darkness of days gone by professed and personified—just as do your great men today, who are continuing as the forerunners and apostles of social justice. Your place in the history of human progress is tremendous. You are paying for it with incomparable misfortune. This will be your glory. Learn to bear your sufferings as your

[Continued on next page]

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forefathers bore the captivity of Babylon, preserving their courage and faith in the future. Down through ages your people have seen empires crumble and pass, and you, too, will see the rule of your persecutors vanish."

Romain Rolland, the conscience of Europe, is dead. The fate of Paul Claudel, Georges Duhamel, Roger Martin du Gard, Paul Valery, and many other French writers who remained in France, is unknown. A few French writers, like Andre Gide, Georges Bernanos, or Jacques Maritain, managed to escape from the vast prison camp of Hitler's Europe.

## THE PASSING OF CORPORAL CHARLES ANTELL

[Continued from page 14]

travail he experienced never lowered his buoyancy and optimism or diminished his courage and fidelity to duty.

In mourning our bereavement, we turn for some measure of consolation to the thought that the beneficent influence radiated by him when he was with us will never disappear from our hearts and minds.

"He went untrifled  
Into the gulf of death; but his clear  
spirit  
Yet reigns o'er earth."

But the soul of France is not dead, and the ideals for which Rolland fought and died are still embedded in the hearts of millions of Frenchmen in metropolitan France and abroad. His countless followers still bear in mind the message to the future, apostrophizing the young men, which closes the story of "Jean-Christophe":

"You men of today, march over us, trample us under your feet, and press onward. Be ye greater and happier than we. . . . Life is a succession of deaths and resurrections. We must die, Christophe, to be born again."

As we continue striving to hold aloft the banner of democracy and justice we shall be enheartened by the example of his heroic exertions toward that goal. As we continue devoting ourselves to the welfare and advancement of our brethren and fellows here and abroad we shall be inspired by the memory of his valiant and sincere efforts in that direction. May we go forward, with quickened step and firmer grasp, to perpetuate these noble ideals for which he paid the highest price.

## NEWS OF THE MONTH

[Continued from page 17]

a steamer since Italy entered the war will be undertaken by the large Portuguese liner Nyassa, carrying six hundred Jewish refugees from Lisbon to Haifa. The voyage was organized by the Joint Distribution Committee and financed by money collected in the United States.

THE *New York Times*, in its issue of January 3, published a report from its Houston, Texas, correspondent, which gives the latest news of the action of the Congregation Beth Israel there, which has stirred up such controversy in all Jewish communities. The report:

Congregation Beth Israel, largest Reform Jewish congregation in the South, enters the new year divided over a credo adopted by a vote of less than half its former voting membership, defining the mission of Israel "to witness to the unity of God," declaring that Jews form neither nation, nationality nor race but a religious community, and barring observers of the Jewish dietary laws and

Zionists from voting membership.

The credo, adopted November 24, 1943, by a vote of 612 to 168, looks in other tenets to the coming of a Messianic age but not of a personal Messiah, accepts as binding the moral laws of Mosaic and prophetic teaching but rejects laws regulating diet, priestly purity, dress, etc., recognizes the religious equality of men and women, and urges cultivation of the Hebrew language but rejects it as the language of prayer.

Among the advocates of the credo are Dr. Hyman Judah Schachtel, former rabbi of the West End Synagogue, New York, recently appointed rabbi of the congregation, and Leopold Meyer, its president. Opponents charge that the action was inspired by "ambition for power, in the interest of social and 'big money' groups" and "fear that, if Palestine is restored, Jews here will be told to go where they belong."

The Students Organization, Jewish Institute of Religion, 40 West Sixty-eighth Street, made public yesterday a resolution expressing its "strongest indignation" over the Houston credo as "undemocratic in spirit and effect" and as "regimentation" and a "schismatic influence."

☆

DISPATCHES to Italian-language newspapers published in Switzerland disclose that the Germans in the large industrial city of Milan are mercilessly exterminating and deporting the Jewish population.

German newspapers reaching Geneva report that among the thousands of Jews arrested in Italy approximately four hundred were in possession of over a million lire each. These included eighty-two whose possessions were valued at 100 million lire each. The total value of Jewish property confiscated in the German-controlled part of Italy is given in the German press as twelve trillion lire and not twelve billion as reported several days ago over the German radio.

The Rome radio this week devoted a lengthy broadcast to quoting from the Protocols of the Elders of Zion during which it demanded that "no quarter be given to the internal Jewish enemy, who is destroying the social hierarchy and the welfare of the community, just as no quarter is given to the external foe."

## Substitutes for Palestine

[Continued from page 7]

the Jewish people. It would weaken, not strengthen, our position in respect to Palestine; it would be a public admission of defeat; we would then have nothing to ask for, nothing to expect from England, for we could not hold on to Kimberley and demand Palestine as well. Dr. Steinberg is an excellent man, a man of great energy, devotion and initiative. He has shown what one man can accomplish when stubbornly devoted to an ideal. Menahem Ussishkin was gifted with the same stubbornness, and the Jewish National Fund was, if not his creation, his lifelong hobby. Would that Dr. Steinberg had devoted his colossal energy to some such project in Palestine. How many more thousands would then bless him!



## THE AMERICAN JEWISH CONFERENCE

[Continued from page 11]

members free and untrammelled in voting with respect to the Palestine resolution. I know I speak for others and myself when I say that at no time was I approached with any request to vote either in one way or the other. It is gratifying that among the sixty-one members of the Palestine Committee who voted the Palestine resolution out of committee, there were members of the Union and that at least some of these members participated in the overwhelming majority vote for the resolution at the plenary session. This to me was the truest demonstration of the living character of the democratic way which had been brought into American Jewish life, showing as it did that men and women who had come into the Conference with open minds or even with specific views permitted themselves to be persuaded by the logic of argument.

Certainly no case can be made out that the American Jewish Committee failed to be accorded every courtesy at the Conference. Represented by a delegation of three, its president was offered an opportunity, which he accepted, to speak at the Conference's opening session. He was elected a member of the Presidium of fourteen. He served as a member of the Palestine Committee, where no opportunity was denied him to present his views. Before the plenary session he quite properly appeared to express his dissent on the Palestine resolution and, again rightfully, he was given every protection against possible expressions of disapproval. His presence on the schedule of the Palestine session was discussed by the Presidium with Judge Proskauer before the session opened, and he was placed in the order in which he appeared with his full agreement. In order to insure against any untoward demonstration, he was introduced by the presiding officer, Dr. Stephen S. Wise, in a way that clearly indicated that the American Jewish Committee was not withdrawing from the Conference. And the tumultuous approval which this announcement drew was an acceptance of this position, a position which now unhappily the American Jewish Committee has reversed. And with it all, I am still one of those who hopes that they may return

to the Conference to co-operate at least in all of those matters with respect to which there was not a single negative vote, though they may still retain their right, by persuasion and argument, to win others to their point of view on the one matter which now unhappily has divided us.

If there was no further dissent expressed from the floor, it cannot be ascribed to lack of opportunity. That there were dissenters, no one questions, but that these dissenters represented an infinitesimal minority was equally apparent. Why ardent democrats should ask the Jewish community to substitute the time-honored democratic principle of majority rule for the dubious principle of minority rule in the administration of Jewish affairs is inexplicable and unacceptable. Mr. Goldman criticizes the cumulative voting which was followed. That, however, was suggested by Mr. Charles P. Kramer, then president of the National Federation of Temple Brotherhoods, and no dissent was heard from any representative of the Union with respect to it.

It is not my purpose to discuss the validity of the Palestine Resolution. My aim in making this comment is to attest to my own faith in the importance of the American Jewish Conference, and to express the hope that whatever the differences of point of view with respect to Palestine, the Jews of this country should recognize in the American Jewish Conference an indispensable instrument for carrying out a vital program in the gravest emergency. And here I record my pleasure that the executive committee of the Union of American Hebrew Congregations in its wisdom did not withdraw from participation in the Conference, but rather left the decision on the Palestine Resolution to the Biennial Council which will meet in the spring of 1945.

The test of the sincerity of our interest in the welfare of our people is the willingness to subordinate differences of opinion to the will of the overwhelming majority. It is to be hoped that even those who are opposed to the Palestine Resolution will still accept the moral obligation which events imposed upon

them, even though they do not accept the will of the majority with respect to Palestine, and that whatever dissents they may have, that these will be registered within the framework of the Conference. Above all it is to be hoped that they will preserve the united democratic instrumentality which they have forged in the American Jewish Conference.—[Condensed from *Liberal Judaism*, December, 1943.]

## A Zangwill Anniversary

[Continued from page 9]

our changing human life—when his controversial and polemical writings will have become entirely forgotten and his plays read only by the student of literature, his novels and shorter fiction will still be read with relish by hosts of admirers. It is in these that the true genius of Zangwill is incorporated. The rest are but like the shooting stars. Brilliant and scintillant if you will, but with a fleeting and evanescent glow.

Zangwill died in 1926, shortly after his return to England from a lecture tour in the United States and Canada. In the course of that trip he delivered his famed "Watchman, What of the Night?" lecture before the American Jewish Congress at Carnegie Hall in New York, a lecture which resulted in an avalanche of adverse opinion, as did many of his other addresses in which he caustically criticized post-war social, political and literary America. The prophet was, as usual, repaid with brickbats and sling-shots.

## Palestine Partition

[Continued from page 11]

The attitude of the Jews towards the partition scheme is not known here. Some believe that the scheme should be "superficially attractive" for Jews since it provides a large area for them. On the other hand, it is obvious that under the new scheme much of the territory which Jews have developed in Palestine over a score of years—including many of their outstanding achievements—would be left outside the borders of their territory. This is especially true with regard to the Jewish settlements in the Emek and in Galilee which are considered the best in the country.

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# *The Brooklyn Jewish Center Review*

*February, 1944*

## THE CASE OF PALESTINE

By NATHANIEL L. GOLDSTEIN  
Attorney General of the State of New York

## RABBIS IN UNIFORM

## "A MESSAGE TO PURIFY, STRENGTHEN AND UPLIFT"

By RABBI SIMON GREENBERG

## SONGS OF OUR PEOPLE

By DR. HELEN HIRSCH

## NEWS OF THE MONTH

ANNUAL REPORT ISSUE

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Associate Rabbi, Free Synagogue,  
New York

"WAR AND THE FAMILY"

Monday, March 13th

Rabbi Nathan D. Perilman  
of Temple Emanu-El, New York

"PREPARATION FOR  
MARRIAGE AND FAMILY  
LIFE"

Prof. Beatrice Konheim

Department of Physiology and  
Hygiene, Hunter College

"SEX EDUCATION AND  
MARRIAGE"

Monday, March 20th

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Secretary, Social Hygiene Comm.,  
N. Y. Tuberculosis and Health Ass'n

"THE WAR AND  
DELINQUENCY — THE  
BOYS"

Dr. Rosalind J. Webster

Author and Lecturer

"THE WAR AND  
DELINQUENCY — THE  
GIRLS"

Monday, March 27th

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# BROOKLYN JEWISH CENTER REVIEW

Vol. XXV

FEBRUARY, 1944 — ADAR, 5704

No. 25

## A STUPENDOUS UNDERTAKING

IN THE announcement of the forthcoming War Emergency Campaign of the United Jewish Appeal it is pointed out that this year the American Jews will be asked to contribute the sum of \$32,000,000, which is the largest goal ever set in any one year.

There is a good reason why such a huge sum will be required to meet the present needs of the three major organizations comprising the United Jewish Appeal, namely, the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. The condition of the 3,000,000 remaining Jews in Europe is growing steadily worse as the war is fought in its fifth year. With the advance of the Allies and the liberation of additional territory, more and more war victims will be freed from the yoke of Hitler and his satellites. These unfortunates will have to be cared for and kept from starvation until they are rehabilitated and able to resume their normal places in their communities. In the words of the Chairman of the New York campaign for the United Jewish Appeal, Mr. Monroe Goldwater, "the experiences of our agencies, as a result of the invasions of North Africa and Italy, have established the fact that with each invasion success tremendous new relief and rehabilitation problems arise."

The 600,000 Jews now finding a haven in Palestine will have to be aided in their war and reconstruction efforts through the United Palestine Appeal. In addition, those who may be fortunate enough to escape Europe's hell and attempt to settle in the Holy Land, will have to receive assistance to make their establishment in Palestine possible.

We have every reason to believe that the generosity of our Jewish people will not be found wanting and that the campaign will be a huge success.

Our own Borough has set for itself the sum of \$2,000,000 as its share in the

drive, which is more than twice the amount raised last year. Under the experienced campaign leadership of the chairman for Brooklyn, Judge Emanuel Greenberg, we know that the Jews of

## THE PASSING OF I. J. SINGER AND P. M. RASKIN

WITHIN the same week death took from us two of our foremost literary figures, Israel J. Singer and Philip M. Raskin. Both had this in common: the inspiration of their work was Jewishness. To Jews and Jewish life both were loyal, and they served their people to the fullest extent of their talents. Their passing will be deeply felt by Jews everywhere.

Singer was born with the name of a music maker, but it was Raskin who was the singer, a poet who all his life sang of Israel. Significantly, his first book of poems written in English was titled "Songs of a Jew," and it was to the singing of Jewish melodies that he devoted his life. It is natural that the Jewish national ideal should have dominated him. He was a fervent Zionist from his young manhood, when he lived in England and was befriended by Zangwill, till his death, and as an executive of the Jewish National Fund for many years he poured enthusiasm and energy into that organization.

Raskin was a picturesque personality. He had a mass of wavy hair which was usually uncovered even to the winter winds, and his face was dark and romantic. He looked the poet, and he had an almost naïve faith in sentiment. His qualities were uncommon in our hard days, and people were attracted to him because of them. He was greatly in demand as a lecturer on Zionism and as a reader of his verse. When he died, at the age of sixty-four, he left many volumes

this Borough will do their full duty toward their fellow Jews for, to again quote Mr. Goldwater, "the events of the past ten years have proved beyond a doubt that we are all one, and that if one part suffers, we all suffer."

— J. G.

of poetry in English, Hebrew and Yiddish. But an equally important monument to his worth is the affection he inspired in the hearts of his people.

Singer was a more rugged character. He was an outstanding novelist, and acquired great popularity with "Yoshe Kalb," which first ran as a serial in the *Daily Forward* and then was dramatized and produced by Maurice Schwartz. Two other serials published by the *Forward* — he was a staff novelist for that newspaper — were also made into plays and produced by Schwartz. They were "The Brothers Ashkenazi" and "The Family Carnovsky," the latter presented this season. Previous to writing these novels Singer was a correspondent for the *Forward* in Poland, his native country. The first two works were translated into English and published by Knopf, as was a collection of short stories.

Singer's celebrity as a novelist was perhaps second only to Sholom Asch's. But Singer had one literary purpose, to portray Jewish life, and he would not deviate from it. As a foreign author sponsored by so prominent a publisher as Knopf, Singer had numerous opportunities to turn from Jewish subject matter to non-Jewish themes, which would have put him into the ranks of a true "best-seller." Singer always refused. His one answer was that he was a Jew and could write only of Jewish matters.

Singer's death is a blow to Jewish letters. There are few Jewish writers with his gifts and his character. — J. K.

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

**W**E ARE beginning to see a ray of sunshine through the heavy clouds which have enveloped Jewish life in these latter years. A number of notable events have occurred in the last few weeks which should give us joy and a new faith in the triumph of humanitarian ideals.

The first in this record of a new attitude toward the Jewish problem is the appointment by President Roosevelt of a War Refugee Board, which will have governmental powers and authority to work on a much wider basis than any of the previous agencies. This action will be welcomed by every American, Christian as well as Jew, whose heart beats with sympathy for the plight of the hundreds of thousands of unfortunate refugees in European lands. We realize the vastness of the problem that this Board will have to tackle. We have faith, however, that much good can and will be achieved if this Board will be given "teeth," the power to put into force the plans which will be proposed and developed.

The second very encouraging item of news which brought happiness to the hearts of the vast majority of our people, not only in America but throughout the world, was the introduction in both Houses of Congress of the resolution giving expression to America's interest in the future of a Jewish Palestine. The fact that this resolution was presented by representatives of the two major political parties and endorsed by the party leaders, adds strength to the resolution. We have a right to be confident that it will receive a unanimous—or at least an overwhelming majority—vote unless—and here is the real danger—some Jews will appear before the Congressional Committee and endeavor to convince the members that the resolution is contrary to the will and desire of the American Jews. There is a rumor that a delegation representing the infamous group known as the American Council for Judaism, which has been waging a relentless cam-

paign against the Zionist aspirations, is planning to present to Congress its opposition to the passage of this bill. We hope and pray that the Congressional leaders will not be swayed by their opinion, and will recognize that they speak for a small and very limited group of Jews and that their views are opposed to those held by the vast majority of the Jews in America. That this Congressional resolution can be of inestimable help in solving the future of a Jewish Palestine need hardly be emphasized. Great Britain will undoubtedly be influenced by the wishes of the American Government, and the voice of our Congress expresses in a large measure the will of our Government.

And finally there was a third incident of great importance to be noted—the formation of a National Committee to combat anti-Semitism and other manifestations of anti-American activities. This Committee, headed by Supreme Court Justice Murphy and including some of the outstanding citizens of our country, leaders in all fields of activity, can be of the greatest value in fighting a cancer that threatens the very life of our Democracy.

All these events show that the conscience of America has been aroused by the indescribable sufferings and miseries of the Jews throughout the world, and that America is at last determined to do its share to bring about justice to the Jew. We are sincerely grateful. May we, because of these developments, resolve to work yet more faithfully and devotedly in the interest of justice and righteousness for our stricken people and for all suffering peoples, until the ideals for which our beloved country and our Allies are battling shall triumph and rule the lives of all mankind.

—ISRAEL H. LEVINTHAL

*Dr. Levintal's article went to press before the Congressional hearings on the Palestine resolution began.*

## LETTER FROM THE PACIFIC

**M**Y DEAR DR. LEVINTHAL:

It has been a long time since I've been home, and since I've visited our Center, but I have not forgotten you or my other friends there, despite the fact that I have not written before.

As a matter of fact, the reason for this letter is to express a vote of thanks to you and to my parents and to the Brooklyn Jewish Center, on behalf of myself and the many Jewish sailors, soldiers and marines, who have benefited thereby for the fine Hebrew education and religious training I received in my youth. By reason thereof, I was able to fill in a gap and assume the role, unofficially of course, of a Jewish chaplain, to conduct services for the Jewish boys on board, while in the combat zone and on the eve of battle. The Catholics and Protestants aboard generally have their chaplains to conduct their services, but because the number of Jews on each ship, or in the army or marine unit carried, is less than the number necessary for the assignment of a chaplain, no Jewish chaplains are available.

When the problem of conducting Jewish services first arose on my first invasion some time ago, it soon appeared that I was the only one qualified by training and experience to conduct same. And I did so and have done so ever since—even conducted regular Saturday services on board, as long as we had a minyon, for many weeks at sea. Hence, our thanks to you all who made it possible for me to bring us, all, the comfort and strength which comes from prayer.

On one trip we carried five hundred German prisoners of Rommel's Afrika Corps, for internment in the states. It used to give me a great thrill of satisfaction, on that trip, to know that every Saturday morning they heard the following word passed over the public address system—"Jewish services are now being held in the mess hall, turn off all radios, knock off all card games, keep silence about the deck, the smoking lamp is out throughout the ship, during divine services." I knew that a number of them understood English and I'm sure that the effect of that weekly announcement was not lost on them.

[Continued on page 23]



## THE CASE OF PALESTINE

By NATHANIEL L. GOLDSTEIN

Attorney General of the State of New York

**Z**IONISM is consistent with Americanism. Loyalties are objectionable only if they are contradictory. Men are better citizens if they are also loyal to their State, their family and their faith. Mr. Justice Brandeis was careful to note that adherence to Zionism adds lustre to Americanism and involves no incompatible allegiance, each being consistent with the other. Every American Jew who aids in the advancement of Palestine, though neither he nor his descendants will ever live there, will be a better member of society and a better American for having done so.

With this preface, I desire to present the Case of Palestine, dispassionately, without rancor or apology. Palestine has ceased to be strictly a Jewish problem. It is the problem of all free countries. The acuteness of the problem as well as the solution is vividly brought to the surface by a true appreciation of the ideals for which free peoples are fighting. This is not a war concerned simply with military supremacy. The objectives are higher, nobler and more lasting. Out of this great struggle must come an order established on and recognizing the fundamental and enduring principles of law and morality. Unless such justice and such righteousness shall ascend from the shambles, all the blood, sweat and tears will have been in vain.

It is a consciousness of the role to be played by law and morality in the new order that makes one heed the pleas of the Jews that Palestine be established as a Jewish Homeland. Notable and crystal clear is the fact that the claim of the Jewish people to Palestine is based on those very principles of law and morality, for which free democracy now fights. Not only does history furnish us with the facts on which the moral claim rests, but civilized nations have solemnly and formally recognized the legality of such claim.

The claim of the Jews to the rights of sovereignty and self-government in Palestine must be deemed conclusively adjudicated as a matter of international law. For two thousand years Palestine was a Jewish land. There the Jews toiled and sweated, struggled and died, and gave to civilization its moral and ethical concept. Palestine was more than a Jewish State. It was the core of the Jewish

religious framework. There lie the greatest episodes with which Jewish history are identified. When the Jews were forcibly evicted, Palestine assumed a greater importance to them. Their passionate devotion to and love for Palestine are classic. By constant prayer and teaching, by philosophy and conviction have the Jews sought the restoration of Palestine. The Jews furnish the only instance in history of a disfranchised people neither losing its identity nor relinquishing claim to its homeland.

Toward the end of the nineteenth century, the movement for the restoration of Palestine took practical form through the formation of the Zionist movement. Side by side, with the political negotiations which were necessary, Jews obtained a firmer foothold on the soil of Palestine by establishing settlements there. During the first World War came the first ray of light. Legal recognition of the right of the Jews to Palestine was given by the world. Steadfastly had they striven for such recognition. Prime Minister Asquith in 1914 said:

"We shall never sheath the sword until the rights of the smaller nationalities of Europe are placed upon an unassailable foundation."

The Allies then recognized that the Jews had a national character. They appreciated that the Jews had the same right as other nationalities to a homeland of their own. The first great manifestation of such recognition was the historic Balfour Declaration, which was endorsed by the principal allied powers. The statement of principle embodied therein played an important part in the mandate for Palestine.

The Balfour Declaration was a declaration of sympathy with Jewish Zionist aspirations—aspirations for a country that should belong to the Jews. Great Britain pledged to use her best endeavors to facilitate the achievement of the establishment in Palestine of a national home for the Jewish people. This declaration has been universally regarded as presaging the day when the land of Palestine would become a Jewish Commonwealth.

David Lloyd George, Prime Minister of England when the Declaration was issued, stated that "... I was humbly and profoundly thankful to be privileged to promise, in the name of Britain, that exiled Israel should be enabled once again to make its home in Zion. ... What further stimulus may not our civilization gain when, schooled by long tribulation, the Jews are once more established in their own land, and able after an exile of nearly 2000 years to resume their place as a nation in the forward march of mankind?"

Lord Balfour, whose name the Declaration bears, observed that: "The national and international status of the Jews to that of other races ... would be promoted by giving them that which all other nations possess: a local habitation and a national home ... It is not merely that large numbers of them [the Jews] would find a refuge from the religious and social persecution; but that they would bear corporate responsibilities and enjoy corporate opportunities of a kind which, from the nature of the case, they can never possess as citizens of any non-Jewish state."

Winston Churchill has declared: "If, as may well happen, there should be created in our own lifetime by the banks of the Jordan a Jewish State under the protection of the British Crown which might comprise three or four millions of Jews, an event will have occurred in the history of the world which would from every point of view be beneficial, and would be especially in harmony with the truest interests of the British Empire."

The leader of the Arab delegation, Emir Feisal, also indorsed the Zionist demands at the Peace Conference, saying: "Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist Organization to the Peace Conference, and we regard them as moderate and proper. We will do our best, in so far as we are concerned, to help them through: we will wish the Jews a most hearty welcome home."

Then came the mandate for Palestine, which affirmed with legal finality the right of the Jewish people to Palestine. It stated with respect to the Balfour Declaration that: "Recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country." This mandate of the League of Nations, representing the will of upwards of fifty world powers, proclaimed to the world that the Jewish people were entitled to Palestine as of right. No one had any doubt as to the ultimate constitution of Palestine. At the Peace Conference President Wilson stated, and I quote: "That he was persuaded that the allied nations with the fullest concurrence of our own government and the people are agreed that in Palestine shall be laid the foundation of the Jewish commonwealth."

The United States Congress, by resolution adopted in 1922, gave force to the attitude of the American people as to Palestine in these words: "Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the United States of America favors the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of Christian and all other non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected."

President Harding gave expression to his views when he said: "I am very glad to express my approval and hearty sympathy for the effort of the Palestine Foundation Fund, in behalf of the restoration of Palestine as a Homeland for the Jewish people. I have always viewed with an interest, which I think is quite as much practical as sentimental, the proposal for the rehabilitation of Palestine, and the restoration of a real Jewish nationality, and I hope the effort now being carried on in this and other countries in this behalf may meet the fullest measure of success."

The other details connected with the legalization of the Jewish claim to Palestine require no repetition here. They are familiar to all of you. But what can

stand repetition is their import. They are as vital and significant now as at the end of the first World War. They unerringly point to the attitude which the democratic powers must adopt today. They are a link between the ideals of this war and the ideals of the past war. They are virtually the sole concrete reality which clamors for recognition now as then if the war is to justify the ideals emblazoned on our banners.

Two provisions of the Atlantic Charter, the "third" and the "sixth," are especially pertinent—that respecting the "right of all peoples to 'choose' their 'form of government'" and to have "sovereign rights and self-government restored," and the establishment of "a peace which will afford to all nations the means of dwelling in safety within their own boundaries." From a strictly legal aspect, these premises are entirely consistent with Zionist aspirations.

The unqualified reference to the rights of "all peoples" must be deemed to include the Jews as a people; for they al-

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## Inside News of Palestine

By BORIS SMOLAR

WE HAVE grounds to believe that a decision regarding Palestine was reached at the recent tri-power Teheran Conference. Though this decision may be only along general lines, top Zionist leaders in America and in England have reason to assume that it will lead to a solution of the Palestine problem favorable to the Jews. Zionist leaders here and in London are seeking British permission to make public a statement on Palestine made by Premier Churchill at a press conference in Cairo during his recent visit there. Many journalists were present at that conference, but the statement was made "off the record" and cannot be published without permission. We can disclose that a Palestine partition scheme was presented to Mr. Churchill, but he indicated that he was not interested for the time being. Don't expect anymore "arms trials" in Palestine. I learn from reliable sources that military authorities in Jerusalem were ordered by general headquarters in Cairo to stop raiding Jewish settlements in search of hidden arms.

ready have been specifically recognized as such in international law through the use of that very designation in the Balfour Declaration, in turn incorporated in the governing preamble to the mandate respecting Palestine, and adopted by resolution of the Congress of the United States.

History and law—historical connection and legal right, justice and morality, here they are in full force. Here is the imperious call to the civilized world to honor its engagements, to enthrone what is right and what is decent, to vindicate the lawful and honest claim of a martyred people. No surer test of the integrity of our aims can be made than by presenting the case of Palestine to the bar of public opinion so that the claim of the Jewish people to that land will once more be validated.

It is perhaps needless to mention that more than justice founded upon previous legal sanction is involved. Even had there been no international legitimization of the Jewish right to Palestine, conditions today necessitate that such right be freely and definitely recognized. For we are faced with a situation without parallel in history, and one which calls for no other solution. Vast numbers of European Jewry will be homeless after the war. Not just homeless in the sense that they will be without physical habitation, but homeless in the sense that they will be friendless and forlorn. Many will be fearful of yesterday and afraid to face the future with no other home than the lands of Europe. Nightmares of rape, plunder, murder and torture will forever haunt them. Some cannot go back and live in quiet and mental peace in such atmosphere. There is only one answer—Palestine. Unless a haven for them exists in Palestine, there will be none, I am afraid, anywhere on the face of the globe.

The plainest dictates of humanitarianism impel to the conclusion that Palestine should be thrown open to the Jews. In Palestine the Jews must be given the opportunity to settle and to build, to grow and to thrive. Without restriction, they should be given the right to make of that country their own permanent home, rearing it on such foundations as national sense of justice and honor prescribe. The law of right and conscience so dictate. This is the Case of Palestine.



## Israel's Ambassadors on the War Fronts

### RABBIS IN UNIFORM

**F**EW rabbis have had the rare experience of Chaplain Joseph H. Freedman, who conducted holiday services at the very spot where Moses split the Red Sea and brought the Children of Israel safely onto dry land.

Chaplain Freedman, who is assistant to the Chief of Chaplains of the United States Army Forces in the Middle East, regularly covers the route over which the Twelve Tribes trekked to the Promised Land. But where the Tribes of Israel wandered for forty years, Chaplain Freedman now covers the same territory by plane in less than an hour. Such is progress!

There are American soldiers stationed all over the area, and Chaplain Freedman stops at each camp to conduct Jewish services. One of the Army camps lies in the shadows of the Great Pyramids. Chaplain Freedman's most inspiring services are probably those he conducts in the little chapel erected by the soldiers in this camp, only a few hundred yards from the bleak, stone claws of the ancient Sphinx.

Here in the shadows of the age-old pyramids, built with the flesh and bone of the Israelite slaves under the whiplashes of Pharaoh's overseers, an American rabbi now leads young fighting Americans in prayers for a speedy victory over the modern slave-master. The richness of associations are not lost on the soldier congregations, Chaplain Freedman reports. He writes:

"Holding services in such places is a distinct pleasure, when one realizes that the Pharaohs are no more, but Israel still holds the same services and maintains the same democratic spirit. The liberty and freedom which the Israelites sought, and for which these soldiers are fighting today, is a living reality."

Many Jewish Army chaplains are assigned to a regiment as the regimental chaplain. These regimental chaplains have the task of providing spiritual guidance and material help in solving their problems for the entire regiment.

In their contacts with the non-Jewish soldiers, the Jewish regimental chaplains are finding an encouraging tolerance and understanding in the Army fighting against the common enemy of all man-

kind and all religion. Rabbi or not, the men look upon him as their chaplain, and come to him with all their problems, of which there is an endless variety.

One such regimental chaplain is Chaplain Simon H. Shoop, stationed at Fort Meade, Maryland. A few items out of Chaplain Shoop's files will illustrate the variety of services rendered for the Christian men in his command in the course of his duties.

One soldier, a United Presbyterian, came to Chaplain Shoop with a question concerning a religious principle of his own church, the payment of a tithe. Since part of the soldier's pay was allotted to his parents, he wanted to know whether he was responsible for the tithe upon his entire pay or only upon that part which he retained for himself. He knew that Chaplain Shoop was a rabbi, but he also knew that the rabbi was his regimental chaplain, ready and willing to help him with any problem. And the chaplain did, to everyone's satisfaction.

Another soldier, a Catholic from a small southern town, was helped by Chaplain Shoop in obtaining funds for the hospitalization of the soldier's wife, ill with tuberculosis, and for the care of their child. A few days later the soldier walked into Chaplain Shoop's office. His gratitude was overflowing.

"Thank you, Father, for what you have done for us."

Chaplain Shoop, with his silver tablets prominently displayed on his lapels, expressed his surprise at being called Father.

"Yes, I know you're a Jewish chaplain and not a priest," came the unhesitating reply. "But after all, isn't a priest one who looks after the welfare of his spiritual children? This you have done for me and my family, and the fact that you happen to be Jewish only adds to my gratitude."

From General MacArthur's headquarters in Australia comes an official release stating that soldiers in the Southwest Pacific Area attend religious services

more regularly than they do at home, and men who have fought the Japs in the jungles of New Guinea are more religious than troops who have yet to go into combat, according to Colonel Ivan L. Bennett, Chief Chaplain of United States Army Forces in Australia and New Guinea.

General MacArthur's men attend religious services one and a half times a month on an average, Colonel Bennett explains. Units moving toward the front have a steadily rising attendance at services, and after they are pulled out to rest camps, there is little dropping off of attendance.

Colonel Bennett's hard-working chaplains, including the dozen-odd Jewish chaplains in the area, conduct approximately nineteen services a week, arranged so that each unit, including those in the front lines in the New Guinea jungles, are reached by a chaplain of each of the three denominations.

Chaplain Eliezer Levi succumbed to the New Guinea occupational disease, malaria, and is convalescing in Australia. He was replaced by Chaplain Samuel Chomsky, who so inspired the fighting Jewish soldiers in New Guinea at Yom Kippur services that they raised \$1100 among themselves for the United Jewish Appeal.

Another contribution to charity was sent in by Chaplain Samuel Teitelbaum in Sicily in the name of a liberated German refugee and an American soldier. Chaplain Teitelbaum wrote:

"A soldier of the Jewish faith, desiring to perform a *mitzvah*, gave a local Jew who is a refugee from Germany and was, until we came to Sicily, incarcerated in a concentration camp, a bit of *zedakah*. The refugee did not need charity and asked to return it, but the soldier refused to accept it. Whereupon, this German-Sicilian Jew added some money of his own, and requested that I donate the whole amount to the Jewish Welfare Board, in appreciation, as the

[Continued on page 23]

*The above is a report from the Jewish Welfare Board.*

**P**REACHING is an art. The Jews are probably its most ancient practitioners. Beginning with the unequalled perfection of the prophets, every generation of Jews had its great preachers who left their impress upon their contemporaries and often also upon their posterity. Though there are fashions in art, every great artist develops his own unique form of expression. And while all true art speaks to all men of all generations, it is always deeply rooted in the time and in the place in which it was created.

Dr. Israel H. Levinthal is universally recognized as one of the truly distinguished practitioners of the art of preaching in the American Jewish pulpit of our generation. For three decades he has been inspiring and instructing not only the large congregations who flock to hear him at the Brooklyn Jewish Center, but audiences throughout the land. From time to time he is kind enough to take the trouble to publish a collection of his sermons so that those distant from him in place and in time may be uplifted by his word. To be sure, Dr. Levinthal's genial, kindly personality and his masterly oratory add immeasurably to the effectiveness of his message. Nevertheless, the message has substance and form enough to be able to stand by itself.

There are as many styles in preaching as there are great preachers. Each develops his own method of interpreting the treasures of the past, of analyzing the needs of the present, and of relating the two one to the other. Some will be concerned primarily with the problems of the individual human being in his relations to himself and to God. Others will dwell chiefly upon the difficulties besetting the group, and upon the individual's duties as a member of the group. One will depend almost wholly upon his own insights or those of his contemporaries for his message. Another will strive to find in the teachings of the ancient sages a message for today so that he stands before his audiences not as an expounder of his own wisdom, but merely as the medium through which his contemporaries may benefit from the wisdom of the forefathers. Dr. Levinthal's inherent humility led him into this latter group. Nowhere is there as much as a hint of that self-confidence or arrogance of spirit which asks the listener to accept an opin-

# "A MESSAGE TO PURIFY, UPLIFT, STRENGTHEN, ENCOURAGE"

## A Review of Dr. Levinthal's New Book

By RABBI SIMON GREENBERG

*In the "Philadelphia Exponent"*

ion because "I think so." Always and everywhere the approach is rather "It is not I who say or think so. I am merely telling you what Judaism teaches or what the Rabbis thought." To be sure, what Dr. Levinthal chooses out of the vast treasure of Jewish lore as an appropriate message for his audiences is a reflection of his own sound thinking, and his own keen understanding of the contemporary scene and of the needs of his listeners. For while Dr. Levinthal is at home, as few men are, in the "ocean of Rabbinic literature," his eye and ear and heart are ever attuned to the scenes and sounds, to the sufferings and the aspirations of the present. He searches Rabbinic sources not for their own sake, but because his subtle mind finds in them an inexhaustible message of surpassing significance to Jews living in a Nazi-dominated decade, to a generation driven to the depths of despair by the seemingly endless and constantly mounting tragedies.

It is Dr. Levinthal's extraordinary mastery of Midrashic literature, and the unique manner in which he can bring it to bear upon the most pressing problem of the day, which primarily distinguish him from among the handful of other great preachers of our generation. There are those who violently oppose the very essence of his method and approach to the Midrash. Not every one can or will agree with all of his interpretations. Some of them appear particularly forced. But none will deny that as a whole his interpretations and applications of the Midrash are ingenious, inspiring and exalting.

Every one of the forty-two addresses included by Dr. Levinthal in this last collection is replete with the insights, and the reflections of the Saints and Sages of the distant past. At the same time it pulsates with tears and hopes, the tragedies and aspirations of the thoughtful

Jew and man of today. Indeed, these addresses can well serve as a source for a future historian interested in gauging the inner reactions and the profounder emotions which stirred the hearts and souls of sensitive American Jews during this most tragic decade of Jewish history.

All but three of the addresses in this volume were delivered after January, 1933. The whole gamut of Jewish and human experience of this revolutionary, world-shaking decade is reflected in it. Through its pages resounds the "cry in the wilderness" which very early in the decade identified the Nazi beast not only as the enemy of Israel, but of all of mankind, and of every finer impulse of civilized man. In "The Mad Laughter of the World" delivered in 1935, the moral decay which since has engulfed the whole world in unprecedented madness, is analyzed with a well-nigh prophetic fervor and foresight.

"Bataan and Bethar" (April 11, 1942) drew a parallel of great immediate significance between events separated by eighteen centuries. Repeatedly the new world we envision, with its "Four Freedoms" is portrayed in terms of our modern experiences and hopes, but in the framework of Biblical and Rabbinic teachings.

But Dr. Levinthal avoids the pitfall of allowing the general world situation to monopolize his thought and interest. The manifold problems besetting us as Jews in particular, both in this land and abroad, are subjected to helpful analysis. As a distinguished graduate of the Jewish Theological Seminary, and as one of the most loyal leaders of the United Synagogue, Dr. Levinthal has frequently been called upon by both of these institutions to grade milestones in their history by his words and presence. A few of the addresses delivered on these occasions are fortunately included in this col-

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ENCLOSED by ghetto walls, Jews had little acquaintance with the countryside, and so the beauties of nature had no part in most of their folksongs. They sang chiefly of duty to God and to man.

This spirit is reflected in our early cradle songs. Jewish children were made familiar with the serious aspects of life. They were told what their ideal occupation might be, and they were spurred on to learning, usually religious learning. Sternly were they reminded that they must remain orthodox Jews.

Behind Jacob's cradle  
There stands a clear-white goat.  
The goat has gone a-bartering;  
Raisins and almonds,  
Raisins and almonds  
Are the best wares.

Jacob will study the law,  
The law he will study;  
Letters he will write,  
And an honest Jew  
He will forever remain.

This was the lullaby for a boy, while that for a little girl invariably ended with the prophecy: "In the month of Tamuz, my little lady, you will become a mother."

Happy childhood alone is free from thoughts of gloom, therefore childhood must have its merriments, its pranks, no matter how serious life will become later. There is a sweet, melancholy song regretting fleeting youth:

Little years, beautiful years,  
Why are there so few of you?  
You had scarcely come,  
You were well received,  
And you stayed but an hour with us!

Young years, light years,  
Why have you passed so quickly?  
Not an eye can see you,  
Not a bird can fly as swiftly —  
Without return you have passed.

In the Talmud may be found the first traces of folksongs. The daughters of Jerusalem assembled in the vineyards to dance before young men, and this was the song they used to sing:

O young man, lift up thine eyes,  
And look before you choose,  
Look not for beauty,  
But seek for good breeding.  
False is grace, and beauty is vain:  
A God-fearing woman alone is worthy  
of praise.

## SONGS OF OUR PEOPLE

By DR. HELEN HIRSCH

In Ket. 17, a fragment of a beautiful bridal song is recorded. Rabbi Dimi says: "Thus they sing before a bride in the West":

Her eyes without kohl,  
Her face without paint,  
Her hair without curl —  
Yet a form full of grace.

The folksongs of all peoples are true recorders of their sorrows and joys, their yearnings and strivings. The majority of our songs tell of troubles and worries. A poor seamstress bemoans the fact "that the Lord has ordained that she must be a seamstress all her life." A weary tailor, toiling days and nights, "earns but a gulden with a hole in it." A craftsman wanders far from his beloved home and parents to seek his fortune in a strange city, and on Saturday night he already feels descending upon him "the worries and cares of the following week."

During the terrible period of segregation of the Jews in the Pale of Settlement under Czaristic Russia, a melodic and poetic treasure blossomed forth. In spite of the dire poverty of most of the Jews, in spite of their nearly complete isolation from the outside world, they created a rich store of folksongs.

Like the American Negro spirituals, the Jewish folksongs came from those groups of poverty-stricken people whose life was the hardest. Out of slavery, duress and incredible hardships, the finest Negro spirituals were born, and out of the long history of sacrifice, oppression and persecution the most beautiful Jewish songs have sprung. It is a psychological fact that people whose normal activities are blocked by suspicion, have an inner life of highest intensity. One of the few outlets for the emotions of the persecuted Jews was the folksong. That is why these songs are so intense in their passion. They bear witness to torture and mental agony.

The folksong is the best recorder of history. The Jewish folksong reflects Chassidism, which originated in the eighteenth century in the Slavic countries, and other movements; it reflects the wars which deeply affected the Jews — the Russo-Japanese War and the First World War.

Between 1870 and 1890, and in all the following years of emigration to America, the Jews brought their songs with them. So did their brethren traveling to Palestine. But those Jews who remained in Soviet Russia composed new songs, telling of their work, their positions and the peace they enjoyed in the land.

One of the finest of songs born out of Jewish suffering was that of the young Polish poet Frug (1860-1916). I will quote it because it is little known to the public. (The translation is by Elbert Aldline, and is included by A. A. Roback in his "Yiddish Literature.")

At a distance, who can feel them —  
Distant tears from far away?  
Distant groans — Not our disaster,  
Strangers' blood? Nay, brothers, nay!

Many hearts, and one misfortune  
Many homes, and but one door;  
All of us are like one orphan,  
One — amidst the wild beasts' roar.

Brothers, sisters, pity, pity!  
Overwhelming is the need;  
Bury them, the slaughtered martyrs,  
And the starving clothe and feed.

This has been the desperate cry of the martyred European Jew during the last decade.

But if these songs tell of a bitter existence, and express the yearnings for a better life, there are also some new songs that inspire courage, hope and faith. The children of Palestine are heard lifting their voices in moving hymns of faith — Am Ysroel Chai — The People of Israel Lives!

### CAIRO-TEHERAN FOREST

A FOREST that will bear the names of President Franklin Delano Roosevelt, Prime Minister Winston Churchill, Marshal Joseph Stalin and Generalissimo Chiang Kai-Shek will be planted in Palestine in appreciation of their achievements at the recent Cairo and Teheran conferences.

# THE NEWS OF THE MONTH

**J**OHAN W. PEHLE, director of the War Refugee Board, told a press conference that the rescue job with which the War Refugee Board has been entrusted "must be done within months, or there may be no job to do at all." He emphasized that the Board has a short-term task of rescuing people whose lives are in immediate danger.

The main task of the War Refugee Board, he declared, will be to speed the flight of refugees from occupied countries through the underground. He named the American Joint Distribution Committee, the Hias and the World Jewish Congress among the organizations already at work on this job.

Private funds, including those of the American Friends Service Committee and the International Red Cross, would be largely used, Pehle added. "There will be no difficulty in raising private funds," he predicted, noting that Hias has already made the first large contribution — \$100,000.

Pehle would not estimate the number of refugees now escaping through the underground, though he said that Spain was receiving more than any other country. It would be one of the Board's tasks, he added, to remove refugees as soon as possible to places of temporary shelter like the camps already established in North Africa, and Mexico, in order to make room for newcomers. Asked whether there would be any attempt to move 3,000,000 Jews into Palestine, he replied that there are not 3,000,000 who could be rescued from Hitler's clutches.

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The director of the War Refugee Board revealed that he would have a small professional staff, and would work largely through other branches of the government international organizations like the United Nations Relief and Rehabilitation Administration, and private groups. He has been granted a leave of absence from his post as assistant to Secretary Morgenthau.

☆

Prime Minister Winston Churchill, after a recent interview with Zionist leaders, gave them permission to quote him

as still favoring the Balfour Declaration which provides for the establishment of a Jewish National Home in Palestine, Dr. Abba Hillel Silver, chairman of the American Zionist Emergency Council revealed.

Dr. Silver also disclosed that he had visited the Turkish embassy in Washington in an effort to increase the number of Jews permitted to pass through Turkey on their way to Palestine. This number is now limited to 400 a month, he said. He attributed British opposition to the establishment of a Jewish Commonwealth to a group of officials within the British civil service, and predicted that a change in British policy would soon come. He pointed out that Secretary of State Cordell Hull had expressed himself publicly as supporting the position of the United States in favor of the Balfour Declaration.

☆

MEMBERS of the executive of the Jewish Agency, including Moshe Shertok, left for London to participate in the political negotiations on Palestine in which Dr. Chaim Weizmann is now engaged. Bernard Joseph, legal adviser to the Jewish Agency, will supervise the activities of the political department during Shertok's absence. He has been granted voting rights in the executive of the Jewish Agency for that period.

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RAOUL LAMBERT, French-Jewish leader who was arrested in Marseilles and interned in the Drancy camp near Paris,

was deported last week to Poland, it was learned in Zurich this week. His family was not permitted to see him off or even to provide him with food and clothing.

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The Berlin press complains that "Jews in France still enjoy considerable freedom." The Nazi newspapers state that the percentage of Jews among captured French partisans is very high and allege that Jews are often the leaders of the terrorist groups which conduct anti-German sabotage in France.

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JUDGE Morris Rothenberg was unanimously elected president of the Jewish National Fund at the annual meeting this week of representatives of Zionist groups affiliated with the J.N.F.

The election was under the chairmanship of Dr. Israel Goldstein who, because of his recent election as president of the Zionist Organization of America, retired from the office. Judge Rothenberg served four times as president of the Z.O.A., and under his leadership American participation in the upbuilding of Palestine gained wide moral and financial support.

The J.N.F. administration for 1944, as constituted at the meeting, will be comprised of a board of directors of fifty-five members and an administrative committee of sixteen. Dr. Goldstein was chosen honorary president. Dr. Abba Hillel Silver, Dr. Stephen S. Wise, Robert Szold, Judge Louis E. Levinthal, Louis Lipsky, Dr. James G. Heller, Rabbi Wolf Gold, Mrs. Moses P. Epstein and

## 69-YEAR OLD JEWISH WAR HERO

**H**OLDER of the Distinguished Service Cross and the Military Cross for service in four of Britain's wars, 69-year-old Wing Commander Lionel Cohen, of the Royal Air Force, has added the Distinguished Flying Cross to his decorations on the eve of his 70th birthday.

The oldest man in active service in the RAF, Cohen has been participating in continuous operations since 1940. He is a qualified aerial gunner in the Coastal Command, has made forty-five opera-

tional flights and has been an RAF liaison officer with the Navy. The official citation accompanying his DFC stated: "His untiring energy and courage have set a magnificent example."

Cohen began his military career in 1893 in the campaign against the Matebele tribe in Africa. He fought in the Boer War and in World War I. Between periods of soldiering, Cohen has been a gold miner, a prospector, a reporter, dairy farmer and stock broker.



David Pinski were named honorary chairmen. Louis Segal was elected honorary secretary and Rabbi I. M. Kowalsky and Mr. Jacob Sincoff treasurers. Mendel N. Fisher was re-elected executive director of the Fund.

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MORE than \$1,000,000 worth of Palestine-produced medicaments were exported from Palestine to neighboring countries last year. At the same time, it was announced at a press conference that the situation in the citrus industry is "catastrophic."

Jewish orange growers speaking at the conference said that if the Palestine Government does not buy, immediately, 100,000 tons of citrus fruit at a price of \$24 per ton, the entire industry will be ruined. They emphasized that \$100,000,000 have been invested by Jews and Arabs in orange groves and that twenty per cent of the country's population makes a living from the citrus industry.

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The local Jewish chamber of commerce in Haifa has received many offers from firms in India, Egypt, England, and Turkey expressing their desire to renew trade relations with Palestine as soon as shipping facilities are available.

☆

THE American-Jewish Conference announced that it has invited Jewish organizations engaged or interested in rescue work, who are not represented in the Conference, to join or co-operate with its Rescue Commission.

"The step was taken because of the need for pooling the energies and resources of American Jewry in the submission of programs of action to the newly created War Refugee Board and thus to eliminate duplication of effort and loss of time resulting from the presentation of conflicting and overlapping programs to the Government," the announcement said.

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PRESIDENT ROOSEVELT, in a recent message to the Federal Council of the Churches of Christ in America, condemned racial prejudice and bigotry in the United States and emphasized that "the unity of the nations fighting for a free world included men of every color and race, while the strength which this nation contributes to that unity depends at home on men of all races who are all Americans."

## LEADING LEGISLATORS OF BOTH PARTIES UPHOLD JEWISH IMMIGRATION TO PALESTINE

A RESOLUTION urging the United States to "use its good offices and take appropriate measures" to open the doors of Palestine for the "free entry" of Jews, was introduced in the Senate by Robert F. Wagner (N. Y., Dem.) and Robert Taft (Rep., Ohio). The resolution was endorsed by Senator Alben W. Barkley, majority leader, and by Senator Wallace H. White, minority leader. It was referred to the Senate's Foreign Relations Committee. An identical resolution was introduced in the House last week. The resolution also urged establishment of a Jewish Commonwealth.

"This resolution," Senator Wagner told the Senate, "reaffirms the historic policy of the Government of the United States, formulated by the Congress in June, 1922, when it unanimously passed a joint resolution sponsored by the late Senator Lodge of Massachusetts, then chairman of the Committee on Foreign Relations."

Senator Wagner pointed out that "from 1933 to 1939, Palestine welcomed more refugees from Hitler terror than were absorbed by the rest of the world." He added that "when the war ends, Palestine has the capacity to absorb the uprooted and the destitute Jews who will survive Hitler's vengeance. The need will then be greater than ever before."

"Our Government has done and is doing its utmost to alleviate the condi-

tions of European refugees during the war," Senator Wagner continued. "Every President of the United States since Woodrow Wilson has looked with favor upon the Jewish Homeland as the permanent solution of a vexing problem. This resolution will help uphold the hand of our Government in support of its traditional policy—a policy that is in furtherance of the ideals of all the United Nations."

Senator Taft, in addressing the Senate said: "Until a place is found where the unhappy Jews of Europe can go and get a new start in life, free of unreasonable economic sanctions and a blind religious and racial hatred, the fundamental causes for anti-Semitism will continue in Europe."

Senator Barkley in his speech on the Senate floor, said: "I am glad to join with my colleagues in an expression of sympathetic interest with the objective to be attained by the resolution just presented. There is a perfectly natural link that binds the Jews to Palestine, which we can all understand." He emphasized that in light of the reports from the Philippines concerning Japanese atrocities against American war prisoners, the people of the United States can more readily appreciate what the Germans have been doing to the Jews of Europe.

The President issued his message in connection with the observance of Race Relations Sunday on February 13, sponsored by the Federal Council, the constituency of which included 140,000 congregations.

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POINTING out that bigotry "is a contagious, virulent disease," Archbishop Francis J. Spellman, in an article in the current issue of the *American Magazine*, calls upon all Americans to combat anti-Semitism and emphasizes that Catholics are bound by their religious teachings to co-operate in checking race hatred.

"In these days Catholics are frequently accused of anti-Semitism, and doubtless some Catholics are guilty of it," the

Archbishop writes. "That anti-Semitism is wrong from a Catholic and humanitarian standpoint as well as from an American viewpoint has been demonstrated countless times, in countless ways, by countless persons, so that it may be jarringly repetitious to say it again."

Archbishop Spellman quotes statements made by Pope Pius XI, one in 1928, before Hitler came into power, and another made on July 30, 1938, to support this point. "All fair-minded Americans must oppose bigotry not only from a sense of justice but also from a sense of safety, for, if tolerated, it can be directed at any race or religion and then may rebound against all of them," he says.

THE belief that close contact will be established between the Jewish Agency and American-Jewish organizations dealing with rescuing Jews from Europe through emigration was expressed in Jerusalem by David J. Schweitzer, special envoy of the Hias-Ica Emigration Association, at a reception tendered to him by the Jewish Agency.

Eliahu Dobkin, head of the immigration department of the Jewish Agency, speaking at the reception, disclosed that 5,000 Jewish immigrants have entered Palestine during the last four months and that 4,000 more are expected to arrive before the end of March when Palestine is to close its doors to Jewish immigration under the terms of the White Paper. "We are approaching the critical stage of the expiration of the White Paper," he said. "Then our big struggle will commence for the right of further admission of Jewish refugees."

☆

THE Joint Distribution Committee dispatched by plane 5,000 units of anti-typhus vaccine to check the spread of typhus among Jewish refugees in Teheran. The action was taken following reports from the Iranian capital that a typhus epidemic has broken out in the section where the Jewish refugees are housed.

It was also learned that the Joint Distribution Committee representative here has sent a shipment of matzoth to 3,200 rabbis and orthodox refugee families in Russia.

☆

THE Nazis are not discriminating against American prisoners of war who happen to be Jews, Secretary of State Cordell Hull has made clear in a letter to Representative Emanuel Celler of New York.

"The department is exercising special vigilance," Secretary Hull wrote, "to prevent discrimination by the German authorities against American prisoners of war upon a racial or religious basis, and is happy to report that it has so far obtained no evidence of the existence of such discrimination."

☆

THE Jewish Agency will oppose any partition scheme for Palestine in whatever form such scheme may come, the *Davar*, leading Hebrew newspaper in Jerusalem, reported this week, quoting "highest" sources.

## WEIZMANN BELIEVES IMPORTANT DEVELOPMENTS IN PALESTINE IMMINENT

DR. CHAIM WEIZMANN, addressing the annual conference of the British Zionist Federation, expressed the "belief" that the "White Paper will not survive the war," and indicated that important developments concerning Palestine were imminent.

Pointing out that "the political situation in regard to Palestine today is reminiscent of the situation on the eve of the issuance of the Balfour Declaration," Dr. Weizmann declared that "I am unable to indulge in speculations, but I think something is growing, and may happen sooner or later. It is still in the melting

pot." He asserted that the White Paper has not achieved its purpose of appeasing the Arabs and has hampered the war effort, and deprived refugees of sanctuary."

He called on Jews in Britain and America to redouble their efforts in behalf of Palestine and voiced the hope "for a change in attitude by Russian Jewry." Dr. Weizmann attacked proposals that refugees now in Palestine will want to return to Europe after the war, declaring that "Europe has been poisoned by a kind of anti-Semitism which it will take a generation to eradicate."

MATERIAL for an exhibit showing the progress of Jewish development in Palestine has reached Moscow, it was announced in Jerusalem at a press conference arranged by the Palestine Victory League. The paraphernalia was flown by a Russian plane from Teheran. This is the first time that any exhibit of Zionist achievements has been accepted by the Soviet Government.

☆

LEADERS of all groups in Jewish cultural life honored Harry Sackler, noted Jewish novelist and playwright, on the occasion of his sixtieth birthday, signaling the event by presenting him with a volume of ten of his plays, in Hebrew translation. The volume was published by a special Jubilee Committee and contains plays by Mr. Sackler produced by the Jewish Art Theater in New York and by the Habimah Theater in Palestine.

In presenting the volume to Mr. Sackler at a special reception at the Hotel Pennsylvania, Prof. Shalom Spiegel paid tribute to the contribution made by the author to Jewish and Hebrew literature. Similar tributes were voiced by representatives of various cultural organizations, including S. Niger, noted Jewish critic, Prof. Chaim Tchernovitz, Prof. N. Turov, Dr. Isaac Silvershlag, M. Ribalow, and Bernard Semel. Mrs. Rose Jacobs, honorary president of the Hadasah, chairman of the Sackler Jubilee Committee, presided. Mr. Sackler, in ad-

dition to his Hebrew and Jewish writings, is also the author of an English novel "Festival at Meron" which was highly praised by the English press in this country.

☆

THE historic manuscript of Dr. Albert Einstein's world-shaking theory of relativity and the manuscript of a new, as yet unpublished paper on the famed physicist's explorations into the cosmos, were auctioned off in Kansas City as part of a monster Fourth War Loan rally sponsored by the Women's City Club. They brought a record bid of \$11,500,000.

The manuscripts, which were obtained by the Book and Author Committee of the Fourth War Loan Drive through the National Refugee Service, will be presented to the Library of Congress under the provisions of the bidding. The auction was conducted by Clifton Fadiman, literary critic, who is on a bond selling tour of the nation together with novelists Fannie Hurst and Louis Bromfield, and Colonel Carlos Romulo, who left the Philippines with General MacArthur.

☆

THE Budapest correspondent of the Stockholm newspaper *Dagens Nyheter* reports this week that he has learned reliably that not a single Jew remains in Nazi-occupied Croatia. All of the Jewish residents have either been deported or killed.



AFTER being on the high seas for only eight days, the Portuguese liner Nyassa arrived in Haifa with 742 Jewish refugees from Europe. This is the first transport of Jewish refugees to reach Palestine through the Mediterranean since 1940. It was greeted by crowds singing the "Hatikvah."

☆

MORE than forty thousand Jews are now serving with British armed forces in the Middle East, it was disclosed in the House of Commons by War Minister Sir James Grigg. Sir James said that this total included all units on active service as well as local forces.

☆

A PLEA for the admission of an additional 500,000 Jews in order to achieve Arab-Jewish parity in Palestine, with equality of political rights and duties in a bi-national state, was issued here by Dr. J. L. Magnes, leading Jewish advocate of a Palestine Arab-Jewish state within a Levant Federation.

The inclusion of Palestine in a federation which has a population of five million Arabs would invalidate the Palestine Arabs' fear of being swamped by Jews, and might induce other countries of the Federation to admit Jewish immigrants, Dr. Magnes stated.

☆

THE Palestine Red Mogen David announced this week that it is sending an average of 3,000 packages per month to wounded and ill Jewish soldiers of all Allied forces stationed in the Middle East. The organization also has a country-wide network of offices where families of service men can receive medical care and clothing.

☆

PALESTINE soldiers serving in North Africa have organized Jewish schools in Tripoli and Libya to serve about 4,000 Jewish children who have been without educational facilities for several years, it is reported by a Palestine journalist now serving with the British forces.

☆

A SPECIAL subcommittee of the House of Representatives approved a bill to bar hate literature from the mails. The bill gives the Postmaster General power to decide what constitutes objectionable material. It provides a fine of \$1,000 and a year in jail for sending through the mails material tending to arouse hatred against any individual or group.

Committee on Refugees assumed new importance when it was learned in Washington diplomatic quarters that Russia has agreed to join.

Russia's decision to become a member of the Committee opens new possibilities for refugee relief and rescue work. Its decision is expected to be announced officially soon by headquarters of the Intergovernmental Committee in London.

☆

THE Chair in Education at the Hebrew University in Palestine has recently been named the Mordecai Kaplan Chair in Education, in honor of Professor Kaplan of the Seminary. Doctor Kaplan was the first Professor of Education at the Hebrew University, and was largely responsible for organizing the education department there.

☆

A DEMAND that a Royal Commission be set up to investigate anti-Semitic and other subversive activities in the province of Quebec was voiced in the Federal Parliament this week by Fred Rose, one of the two Jewish members.

In a maiden speech, the Jewish deputy, a Labor Progressive member from Montreal, condemned anti-Semitism as a movement aimed against the unity of

Canada. The anti-Jewish literature which is being disseminated in Quebec was a disgrace, he said.

☆

THE Polish Government announced that a commission of three generals has been appointed by the Minister of National Defense to investigate the charges of anti-Semitism in the Polish armed forces. The commission will leave shortly for Scotland and other places where Polish forces are stationed.

☆

A PLEA for Canadian support of Jewish demands for the establishment of a national home in Palestine was voiced in the House of Commons by Arthur Roebuck of Toronto, who is a member of the Government party.

☆

THE cornerstones for a textile factory and ten workers' dwellings were laid this month in the new colony of Ramath Yishai, in the Jedda district, which will be inhabited by Jewish weavers who formerly lived in Lodz and Bialystok.

☆

*The foregoing news digest includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is world-wide.*

## STRONG GROUP ORGANIZED TO COMBAT JEWISH PERSECUTION

CREATION of a "National Committee Against Nazi Persecution and Extermination of Jews of Europe" was announced in Washington by Associate Justice Frank Murphy of the United States Supreme Court who will head the new group.

Justice Murphy announced that among the members of the Committee are Vice-President Henry A. Wallace, Wendell Willkie, Governor Leverett Saltonstall of Massachusetts, Assistant Attorney-General Norman M. Littell and many prominent federal and state churchmen and business leaders. The purposes of the new committee, as outlined by Justice Murphy, are:

1. To rally the full force of public consciousness in America against the persecution and extermination of Jewish men, women and children.

2. To recognize and combat hateful

propaganda against American citizens of Jewish descent.

3. To bring the power of public opinion to bear in cases where responsible officials condone the persecution of Jews.

4. To co-operate with like-minded groups here and in other countries.

In his statement announcing the formation of the new group, Justice Murphy pointed out that "American citizens of Jewish descent representing every major Jewish organization and community in the U. S., and speaking through the American-Jewish Conference have voiced not only their own faith in American institutions of justice and freedom but that of every true American citizen and of millions of oppressed people everywhere, in asking that the democracies institute and sustain vigorous action to rescue all who may yet be saved and to combat the virus of hatred wherever it appears."

# 1943 Report of the Brooklyn Jewish Center

Delivered at Annual Meeting on January 27, 1944

By EMANUEL GREENBERG, President

**A** YEAR ago, I was honored upon my election to the Presidency of the Brooklyn Jewish Center and in accepting that office, I did so with full knowledge of the responsibilities incident thereto, and with a desire to render service to the institution and to the community.

It is now my privilege and pleasure to render my first report on the Center's progress during the past year.

I am frank to confess that the service and labor rendered by me as head of our beloved institution has been a source of much joy and pleasure, as well as an inspiration to carry on, and I should like to reaffirm my intention to give our Center the best that is in me, and so to become a worthy successor to the devoted men who have preceded me in this office.

As a preface to this account of my stewardship during the next year, I am happy to state that we have made excellent progress and have reached several milestones in the history of our institution.

I shall devote the first part of my report to the announcement that the first mortgage on our building has been almost completely removed. A year ago we reduced this indebtedness from \$400,000.00 to \$50,000.00. Some of us felt that this sum should be reduced gradually over a period of years. Our officers and trustees, however, were strongly of the opinion that conditions prevailing at this time made it possible to wipe out the balance and thus free the Center of the last remnant of the mortgage. A campaign was undertaken to raise the balance of \$50,000.00, and this entire amount was fully subscribed. We are deeply grateful to those who answered the call. Most of these men and women gave generously during the first phase of the campaign, but to complete the task they gave again, thus proving their loyalty and devotion to the Center.

It is most fitting that the redemption of the Center from its financial bondage should come at a time when we are about to celebrate the completion of twenty-

five years of the institution's existence. This anniversary is an important event, and should be observed in a suitable fashion. To this end, I have appointed a committee headed by the three former presidents of the Center, who are now actively engaged in the preparation of plans for a commemorative celebration.

**W**E have made considerable progress in our various departments, but I shall not burden you with a detailed recital of activities which are more or less known to our membership. I will, however, mention a few that stand out in importance.

In our desire to improve the musical portion of our religious services we engaged one of the leading cantors in the country, Rev. Rubin Tucker. The unanimous approval of our choice has been a source of gratification to us. Those who attended our services during the High Holy Days, on the Sabbath and the late Friday evening services appreciate the great improvement in our liturgical music. This was a fitting complement to the inspiring sermons of our beloved Rabbi Levinthal on all these occasions.

The Hebrew School has the largest registration in its history, 181 children. Judging by this enrollment, we can safely say that the new system of three-day-a-week attendance, without the loss in hours of instruction, is successful. Our problem now is that of lack of accommodation, and this has given us considerable anxiety. The same may be said of the Sunday School, and the Center Academy which has been forced to create a waiting list of children desiring admission.

At the close of the fiscal year our membership was 1146 (901 married and

245 single members), as compared to last year's membership of 1015 (740 married and 275 single). This is the largest membership in the history of the Center, the previous high being in 1926, when we numbered 1060 members. The excellent membership showing is due primarily to the enrollment (during the year) of 256 members, which proves again how important is the task of interesting others in the community to become members of the Center. With your co-operation we can safely reach a still higher mark next year.

The *Brooklyn Jewish Center Review* has completed its tenth year as the monthly publication of our institution. We are justly proud of the high place it occupies in the Jewish literary world, and have been particularly impressed by the letters received from our men in the armed service of our country. These letters attest their appreciation of the *Review*, how much they enjoy reading it, and how greatly it helps to keep them in touch with Jewish affairs.

**O**UR Membership Social functions have greatly improved in attendance and we gladly welcome the old and the new members to these meetings. The Center is a huge family and these membership social gatherings make it possible for all of us to meet and become better acquainted.

As the building is getting older there are problems of improvements and repairs to which we have given due consideration. In the past year we were confronted with the necessity of acquiring new steam heat and hot water boilers at a considerable expense. There are also other important items of repair which must be deferred for the time being by reason of the war but which will have to be taken care of as soon as the necessary material and labor become available.

The present war emergency has cast upon us a great many responsibilities. Our membership and Sisterhood have co-operated wholeheartedly in support of the war effort. The Committee on Civilian

This issue of the "Review" contains the full Annual Report of the President and the summary of the year's activities. Preserve it for your record of the Center's history.



War Activities has been most active in the field of Red Cross work, civilian defense and in the sale of War Bonds and Stamps. The Center has maintained close contact with our children serving in the armed forces of our country. The Sisterhood has co-operated splendidly in furnishing gift packages to the men on suitable occasions.

Notwithstanding the generosity of our membership, as evidenced by the contributions to our Mortgage Redemption campaign, through the efforts of the Brooklyn Jewish Center committee on behalf of the United Jewish Appeal and the Federation of Jewish Charities, the membership has magnanimously responded to both of these major Jewish charities to the extent of \$285,000.00 and have also supported a great many other Jewish and patriotic fund-raising projects.

Some months ago the Center Board of Trustees adopted a resolution favoring the Zionist program for the establishment of a Jewish commonwealth in Palestine. We further pledged ourselves to affiliate the members of the institution with the Zionist movement. A committee headed by our former President, Mr. Isidor Fine, has been appointed to carry out this resolution and they have met with considerable success thus far.

To round out the picture of Center activities, I shall mention briefly that the Forum and Education Department, the Department of Physical Education Activities, and the Library have functioned successfully during the year and have rendered useful and important service.

Now that most of our financial burdens have been removed, we shall devote more time to improving the departmental activities with a view to rendering still more useful service to our members and to the community. It is for this reason that I have appointed a Survey Committee headed by our Honorary President, Mr. Samuel Rottenberg. This committee is making a detailed survey of all Center activities, and we look forward to its recommendations for improvements and for the extension of our sphere of influence in Jewish life.

**T**HE world is now considering the task of reconstruction following the war. In our own limited way we shall have to

give considerable attention to the problems that will confront us when thousands of our men will return to their homes. There will be problems of adjustment to civilian life, occupational problems, and the problems dealing with proper religious, cultural and recreational facilities. A grateful people should be ready to receive our soldiers in such a way as to make them forget the horrors through which they have passed and help them to resume their normal and useful lives in the community.

This situation presents the problem of added facilities to take care of increased demands and to meet the anticipated needs of the community. It will require most serious consideration of the membership of this institution in the very near future.

In reviewing the events of the past year I deem it a pleasure to extend sincere thanks to all who have co-operated loyally and unselfishly. My fellow officers, Messrs. Max Herzfeld, Hyman Aaron, David Goodstein, and Maurice Bernhardt have always placed themselves at my disposal whenever called upon and I am most grateful to them. My thanks are extended to the members of the Board of Trustees, the Governing Board and to all members of the Center for their co-operation and support in all matters affecting the welfare of this institution. The chairmen of the standing committees and their members have watched diligently over the departments placed under their supervision and are deserving of our sincere gratitude. The president, officers and members of the Sisterhood have rendered splendid service

to the institution and to the community, for which we are most thankful.

**G**RATEFUL appreciation and thanks are due and are now extended to our Rabbi, Dr. Levinthal, for his splendid efforts, his wise counsel and advice. The community has come to regard him as the outstanding Jewish religious leader of the Borough and we consequently reflect in his glory.

Our Administrative Director, Joseph Goldberg has rendered most faithful and efficient service not only to me as President but to every other officer and chairman of every committee. He has given of himself untiringly for the best interests of our institution. Personally and as your President, do I extend to him our deepest appreciation for his fine work and unselfish devotion to our institution.

My thanks are also extended to Rabbi Lewittes, who serves our institution in different capacities, our librarian, Dr. Rabinowitz and the members of our various staffs, for their loyal co-operation.

Finally, let me extend to you who are present here this evening, and to all members of the Brooklyn Jewish Center my hearty thanks for the confidence you have shown in me and the encouragement you have given me in the work that was entrusted to me.

Let us hope that this year will truly be the year of victorious peace so that mankind may soon return to the normal pursuits of peace, when the horrors which we are now going through will be a thing of the past, with our near ones and dear ones returned to the homes which are awaiting them with outstretched arms of sincere and cordial welcome.

## RECORD OF BAR MITZVAHS

Irwin Chas. Rothkopf, son of Mr. and Mrs. Abraham Rothkopf — Jan. 30th.

Irwin Peckman, son of Mr. and Mrs. Samuel L. Peckman — Feb. 27th.

David Edward Schiff, son of Mr. and Mrs. Lawrence Schiff — March 6th.

Noel Sherman, son of Dr. and Mrs. Julius Sherman — April 17th.

Samuel G. Cooper, son of Mr. and Mrs. Harry Cooper — April 24th.

Samuel Morton Levitt, son of Mr. and Mrs. Benjamin Levitt — May 1st.

Lee Donald Jaffin, son of Mr. and Mrs. John Jaffin — May 8th.

Burton Leibler, son of Mr. and Mrs. Roy M. Leibler — May 22nd.

Richard Rosen, son of Mr. and Mrs. Abraham N. Rosen — June 5th.

Edward Katlowitz, son of Mr. and Mrs. Abraham Katlowitz — June 12th.

Burton Goldberg, son of Mr. and Mrs. Samuel P. Goldberg — June 19th.

Philip E. Sperling, son of Mr. and Mrs. David Sperling — Sept. 4th.

Julius Greenberg, son of Mr. and Mrs. Shepard Greenberg — Sept. 18th.

Jeffrey Aaron, son of Mr. and Mrs.

[Continued on page 19]

## Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center, for 1944

### OFFICERS

HON. EMANUEL GREENBERG.....President  
 MAX HERZFELD.....First Vice-President  
 HYMAN AARON.....Second Vice-President  
 MAURICE BERNHARDT.....Secretary  
 DAVID GOODSTEIN.....Treasurer

SAMUEL ROTTENBERG and JOSEPH M. SCHWARTZ .....Honorary Presidents

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 Cohen, Irving L.  
 Cooper, Harry  
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 Goldberg, Samuel H.  
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 Halpern, David  
 Horowitz, Irving S.  
 Horowitz, Mrs. Joseph  
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 Joley, Albert  
 Joseph, Arthur  
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 Kaminsky, David B.  
 Kaplan, Abraham  
 Klein, K. Karl  
 Klinghoffer, Morton  
 Koven, Dr. Benjamin  
 Kugel, Simon H.  
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 Ostow, Kalman I.  
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 Riker, I. Jerome  
 Rosen, Meyer A.  
 Rosenson, Ira L.  
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 Silberberg, Isidor  
 Simon, Louis  
 Spiegel, David L.  
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 Weinstein, Albert A.  
 Weinstein, Mrs. Albert A.  
 Weinstock, Louis  
 Wender, Morris D.  
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 Witty, Albert  
 Witty, Mrs. Albert  
 Zeitz, Harry  
 Zirn, Abraham H.  
 Zucker, Harry  
 Zwerdling, Tobias

### SUSTAINING MEMBERSHIP FOR 1943

The following is a list of the 1943 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership.

Aaron, Hyman  
 Bernard, Mrs. Louis W.  
 Cohen, Julius  
 Elowsky, Samuel M.

Feldstein, Samuel M.  
 Goell, Mark J.  
 Goodstein, William  
 Goody, Harris  
 Jablow, George

Katz, Samuel  
 Kline, Benjamin J.  
 Koff, Mrs. Samuel  
 Kronish, Fred  
 Lurie, Leib

Rutstein, Jacob  
 Salwen, Nathan  
 Shapiro, Abraham  
 Steingut, Hon. Irwin



# Summary of Religious and Social Activities of the Brooklyn Jewish Center for 1943

## FRIDAY NIGHT LECTURES AND SERVICES

"The Great Debt We Owe to the Gallant Russian Army" — Dr. Levinthal — Jan. 8th.

"Does History Repeat Itself" — Dr. Sidney B. Hoenig — Jan. 15th.

"Masliansky — His Greatness and His Uniqueness" — Dr. Levinthal — Jan. 22nd.

"Pioneers Old and New" — Rabbi Mordecai H. Lewittes — Jan. 29th.

"Morality in War Time" — Rabbi Sidney E. Goldstein — Feb. 5th.

"If Lincoln Were Alive Today" — Dr. Levinthal — Feb. 12th.

"Human Brotherhood and the Jewish Tragedy" — Rabbi Moses J. S. Abels — Feb. 19th.

"The Crucifixion — A Scholarly and Revealing Interpretation" — Dr. Levinthal — Feb. 26th.

"The Century of the Common Man" — Rabbi Mordecai H. Lewittes — Mar. 5th.

"Faith, Panic or Planning" — Rabbi Benjamin Englander — Mar. 12th.

"Haman of Old and the Hamans of Today" — A Purim Message — Dr. Levinthal — Mar. 19th.

"On the Road Back" — Rabbi Mordecai H. Lewittes — Mar. 26th.

"Our Answer to the Anti-Zionist Rabbis" — Dr. Levinthal — Apr. 2nd.

Initiation Service — Newly elected Cantor Rubin Tucker, assisted by the Joel Feig choir — Aug. 28th.

"The Role of Music in Jewish Life" — Dr. Levinthal — Nov. 5th.

"A Tribute to Tchernichovsky — Hebrew Poet Laureate" — Rabbi Mordecai H. Lewittes — Nov. 12th.

"The American Jewish Conference — What Is Its Status Today?" — Dr. Levinthal — Nov. 19th.

"Culture in Civilization" — Chaplain Joshua Goldberg, Lt. Commander, USN — Nov. 26th.

"The Jew — Race, Nationality or Religion?" — Dr. Levinthal — Dec. 3rd.

"The Forgotten Ally" — Rabbi Mordecai H. Lewittes — Dec. 10th.

"A Message of Chanukah for Our Day" — Dr. Levinthal — Dec. 17th.

Symposium on "Our College Youth and Jewish Life" — Special Youth Service — Mr. Herschel Levine and Mr. Amos Edelheit — Dec. 24th.

"Let Freedom Ring — A Message for the New Year" — Rabbi Mordecai H. Lewittes — Dec. 31st.

## HOLIDAY SERVICES

Purim Services — Reading of the Megillah — March 20th.

Passover Sedorim — April 19th and 20th.

First Days of Passover — Dr. Levinthal, speaker — April 20th and 21st.

Concluding Days of Passover — April 26th and 27th — Dr. Levinthal and Rabbi Mordecai H. Lewittes, speakers.

Shevuoth Services followed by Consecration Services — June 9th.

Shevuoth Service — 2nd Day — Dr. Levinthal, speaker — June 10th.

Tisha B'ab Services — Aug. 10th.

Slicoth Services — Cantor Rubin Tucker, assisted by the Joel Feig choir — Sept. 25th; also throughout the High Holy Day Services.

Rosh Hashonah Services — Dr. Levinthal, preacher, "A Glimpse into the Future" — Sept. 30th.

2nd Day of Rosh Hashonah — Dr. Levinthal on "Passing Before the Bar of Judgment" — Oct. 1st.

Rosh Hashonah Services in the Auditorium — Rev. Mayer B. Gittleman officiating. Mr. Samuel Edelheit, speaker.

Kol Nidre Services — Dr. Levinthal on "American Jewry's Great Responsibility" — Oct. 8th.

Yom Kippur Services — Dr. Levinthal on "What Does Judaism Mean to Us?" — Oct. 9th.

Yom Kippur Services in the Auditorium — Rev. Mayer B. Gittleman. Mr. Edelheit, speaker — Oct. 9th.

Succoth Services — Dr. Levinthal, preacher — Oct. 14th. Rabbi Mordecai H. Lewittes, preacher — Oct. 15th.

Concluding Succoth Services — Oct. 21st and 22nd.

## MONDAY NIGHT FORUMS

"Jews in the World of Tomorrow" — Maurice Samuel — Jan. 4th.

"The Conflict Around Australia and the Pacific" — Philip Cummings — Jan. 11th.

"Russia and Her Attitude Toward Japan" — John Scott — Jan. 18th.

"How to Stay Alive as Long as You Live" — Bonaro Overstreet — Jan. 25th.

"Personal Observations in a Global War" — Burnet Hershey — Feb. 1st.

"Niemoeller — The Hope of Oppressed Europe" — Dr. Leo Stein — Feb. 8th.

"Dr. Magnes' Views on Palestine — Are They Those of Achad Ha-Am?" — Prof. Israel Efros — Feb. 15th.

"How Can We Win the Peace" — Bertrand Russell — March 1st.

"Post-War Economic Planning" — Prof. J. Raymond Walsh — March 8th.

"Front Line News from Russia, Sicily and Italy" — Quentin Reynolds — Dec. 6th.

"Humor and Reactions in General" — Harry Hershfield — Dec. 13th.

"Why We Must Know Other Americas" — Waldo Frank — Dec. 20th.

Symposium on "Racial Prejudice" — Maurice Samuel and Herbert P. Miller — Dec. 27th.

## LECTURE COURSES

### Marriage and the Family

"War Marriages — Are They Wise and Permanent?" — Dr. Sidney E. Goldstein — March 15th.

"War and the Family" — Dr. Abraham A. Brill — March 22nd.

"War Economics and the Family" — Prof. Benjamin Andrews — March 29th.

"Social Hygiene, Venereal Diseases and the War" — Dr. Jacob A. Goldberg; "Delinquency and the War" — Judge Jacob Panken — April 5th.

## ANNUAL HEALTH LECTURES

### War Time and Post-War Health

"Modern Neuropsychiatry" — Dr. S. Bernard Wortis — Nov. 8th.

"Your Arteries and Your Age" — Dr. Wm. S. Collens — Nov. 15th.

"Rehabilitation of the War Injured"—Dr. Richard Kovacs—Nov. 22nd.

"The Needs of Children in War-Time and in Peace"—Dr. Milton Senn—Nov. 29th.

### YIDDISH EVENINGS

"Immigration Problems After the War"—Prof. Brutzkus.

"What Must Be the Will of the Jewish People in This Hour of Crisis"—Z. Malamed; Joseph Strugatsch in appropriate poem recitations—Feb. 13th.

Celebration in honor of S. Tennenbaum, noted Yiddish essayist—Feb. 22nd.

### PHYSICAL TRAINING COMMITTEE

#### Basketball Games at Center Court

B.J.C. vs. Eighth Avenue Temple—Jan. 3rd.

B.J.C. vs. Union Temple—Jan. 10th.

B.J.C. vs. Jewish Community House of Bensonhurst—Jan. 17th.

B.J.C. vs. Workmen's Circle; Eighth Avenue Temple vs. 92nd Street Y.M.H.A.—Jan. 31st.

B.J.C. vs. Hebrew Education Society—Feb. 7th.

B.J.C. vs. Mitchell Field—Feb. 14th.

B.J.C. vs. Eighth Avenue Temple—Feb. 21st.

B.J.C. vs. All Star Club—Feb. 28th.

B.J.C. vs. Brooklyn Army Base—Dec. 12th.

B.J.C. vs. Union Temple—Dec. 26th.

### JUNIOR ACTIVITIES

Social Gathering—Inta League—Jan. 30th.

Community Sing—Inta League—March 13th.

Purim Party—Candle Lites—March 20th.

Basketball Game and Dance—Inta League—April 17th.

Formal opening of season for clubs—Oct. 16th.

Basketball Game—Inta League vs. Mustangs of Brighton Beach—Dec. 11th.

Chanukah Party—Vivale Girls—Dec. 18th.

Chanukah Party—Maccabees—Dec. 18th.

Carnival—Inta League Girls.

### CENTER CLUBS

YOUNG FOLKS LEAGUE—Unmarried Center members as well as children of members, males over 21 years and females over 18 years.

INTA-LEAGUE BOYS—Boys in junior and senior years of High School. Cultural, Athletic and Social Program. Meets every Saturday night. Leader, Mr. Bernard Mandelbaum.

INTA-LEAGUE GIRLS—Girls in High School. Red Cross Cultural and Social Program. Meets every Saturday night at 7:45. Leader, Miss Judith Werber.

SHOMRIM—Boys above the age of Bar Mitzvah. Young Judean and Athletic Activities. Meets every Saturday night. Leader, Mr. Alvin Goldberg.

CENTER GIRLS—Girls in upper grades of Elementary School. Young Judean and Social Program. Meets every Saturday night at 7:30. Leader, Miss Miriam Zahl.

MACCABEES—Boys in Elementary School. Young Judean and Athletic Program. Meets every Saturday night. Leader, Judah Goldstein.

VIVALETS—Girls in Elementary School. Young Judean and Social Program. Meets every Saturday night. Leader, Miss Berenica Grayzel.

CANDLE LIGHTS—Young girls in Elementary School. Social Program and Arts, Crafts and Games. Meets every Saturday night. Leader, Miss Miriam Zahl.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

### VISITING CANTORS AT SABBATH SERVICES

Rev. Samuel Vigoda with the Joel Feig choir—Jan. 23rd.

Rev. Maurice Ganchoff with the Sterner choir—Mar. 14th.

### HEBREW AND SUNDAY SCHOOL ACTIVITIES

March 21st—Purim entertainment; motion picture, "Palestine at War"; Purim songs.

March 24th—P.T.A. Purim meeting.

April 11th—Memorial Assembly in memory of Mr. Benjamin Hirsh.

April 18th—Model Seder—Hebrew School students.

June 13th—Sunday School Graduation exercises.

June 16th—Hebrew School Graduation exercises.

Sept. 12th—Opening session of Hebrew School.

Sept. 26th—Opening session of Sunday School.

Nov. 9th—P.T.A. Meeting—Introduction of faculty—Dr. Levinthal, speaker.

Dec. 21st—P.T.A. Meeting—Lecture on "Palestine" by Mr. Samuel Edelheit, illustrated with motion pictures taken during his travels.

### CIVILIAN WAR ACTIVITIES

Jan. 13th—First Aid Motion Pictures.

Feb. 24th—Blood Donor Day.

Nov. 17th—Blood Donor Day.

### MEMBERSHIP SOCIAL ACTIVITIES

Annual Meeting—Election and Installation—Jan. 28th.

Membership Social—The Feder Sisters—March 18th.

Membership Social—Don Tannen (Popikoff-Russian Ambassador of Good Will)—May 26th.

Membership Social—Zvee Scooler—Oct. 17th.

Membership Social—Miss Selma Kaye, soprano—Nov. 24th.

Chanukah Membership Social—Cantata, "What Is Torah?" by Zionist Youth Commission—Cantor Rubin Tucker—Dec. 28th.

### HEBREW EDUCATION COMMITTEE

#### (a) JUNIOR CONGREGATION

The children of the Hebrew School meet every Saturday morning and during holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.

#### (b) THREE-DAY WEEK HEBREW SCHOOL

Meets week-days from 4 to 6 P.M. and Sundays and legal holidays from 10 A.M. to 12:45 P.M.

#### (c) RELIGIOUS SCHOOL

Meets every Sunday morning throughout the season from 10 A.M. to 12 M.

#### (d) LECTURES IN YIDDISH

Meets every Saturday afternoon. Mr. Samuel Edelheit, speaker.

#### (e) CONSECRATION GROUP OF GIRLS

Sunday morning, 10 A.M. to 12 M.

#### (f) POST-CONSECRATION GROUP OF GIRLS

Meets monthly.

### Faculty

Rabbi Israel H. Levinthal, Principal; Rabbi Mordecai H. Lewittes, Supervisor; Samuel Edelheit; Lillie Rubee; Betty Un-



gar; Mrs. J. S. Beder; Stanford Kling; David Schiff; Mrs. E. Rabinowitz, Secretary; Rabbi Mordecai H. Lewittes, Principal of Sunday School.

### CENTER ACADEMY

Feb. 17th—P.T.A. Meeting for Grades IV through Grades VIII—Discussion on Achievement Tests.

March 11th—P.T.A. Meeting—Dr. Annette Rubinstein of the Committee for Care of Children in Wartime and Principal of the Robert Louis Stevenson School. June 16th—Commencement Exercises—two plays presented by the graduating class, "He-Chazon—The Vision," an original Hebrew play, and "We Hold These Truths," a play based on an original radio script by Norman Corwin.

Sept. 22nd—Opening day of school for Center Academy.

Oct. 26th and 27th—Center Academy staff distributes War Ration Book No. 4.

Nov. 2nd—Open School Day.

Nov. 11th—Open School Day.

Dec. 21st—Center Academy buys a "Jeep."

### SISTERHOOD ACTIVITIES

Jan. 11th—Installation of Officers—Social and Musical Program.

Jan. 25th—Card Party.

Feb. 8th—Monthly Meeting—Book Review, "Reprisal" by Ethel Vance and "Hostages" by Stephan Heym, presented by Mrs. Morton Klinghoffer.

Mar. 8th—Monthly Meeting—Address by Mr. E. J. Charters of the Federal Bureau of Investigation, "Espionage and the Work of the F.B.I."—Musical Program.

Apr. 12th—Monthly Meeting—Lecture by Rabbi Mordecai Lewittes on "The Observance of Passover in Palestine"—Recitations by Mrs. Gladys Kurshan Pearlstein—Mrs. Emmy Joseph, lyric soprano, accompanied by Cecily Levant.

May 10th—Mother's Day Celebration—Address by Mrs. Dorothy Alofsin on "A Message to Jewish Mothers"—Reading by Dorothy Gribetz and Rita Daum, "The Tribute to Jewish Mothers."

May 24th—Final Executive Board Meeting and Luncheon.

Oct. 11th—Monthly Meeting—Report on "American Jewish Conference" by Mrs. Joseph Horowitz; greetings by Rabbi Levinthal.

Nov. 3rd—Mother-Daughter Luncheon.

Nov. 8th—Monthly Meeting—Lecture by Miss Lillie Rubee on "Saul Tchernichovsky—His Greatness as a Poet and as a Jew."

Dec. 13th—Monthly Meeting—Review of Pierre Van Paassen's book, "The Forgotten Ally" by Mrs. Abraham H. Zirn—Recitations on Chanukah by Mrs. Sidney Leonard.

### INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 9 P.M., Mrs. Serbin-Beder, Instructor.

Hebrew B—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew C—Every Thursday at 8 P.M., Miss Lillie Rubee, Instructor.

Hebrew D—Every Thursday at 9 P.M., Mr. Samuel Edelman, Instructor.

Jewish History—Every Tuesday at 8 P.M., Mrs. Bush-Steinbock, Instructor.

Special Day Class in Jewish History—Every Wednesday, 10 A.M., Mrs. Levinthal-Lyons, Instructor.

Religion A—Every Tuesday at 8 P.M., Mrs. Bush-Steinbock, Instructor.

Special Day Class in Religion—Every Wednesday, 11 A.M., Mrs. Levinthal-Lyons, Instructor.

Talmud A—Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

Talmud B—Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

### Record of Bar Mitzvahs

[Continued from page 15]

Bernard J. Aaron—Sept. 25th.

Yehuda Ginguld, son of Mr. and Mrs. P. M. Ginguld—Oct. 2nd.

Robert Leventhal, son of Mr. and Mrs. Julius Leventhal—Oct. 16th.

David Lipton, son of Mr. and Mrs. Murray Lipton—Oct. 23rd.

David Smith, son of Dr. and Mrs. Norman Smith—Nov. 20th.

Jerry Smulow, son of Dr. and Mrs. Bernard Smulow—Nov. 27th.

Alfred Mattikow, son of Dr. and Mrs. Bernard Mattikow—Dec. 4th.

Herbert Lippin, son of Mr. and Mrs. Abraham L. Lippin—Dec. 25th.

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.



Brimberg, Julius, Lt.

Fein, Jerry, Cpl.

Feinberg, Martin Howard, Pvt.

Goldberg, Alvin H.

Herzenberg, Irwin

Horwitz, Florence, Pvt., USMC

Koven, Leo Joel

Kraus, Sidney

Levey, Sherwin, USMS

Lieberman, A. Joseph

Morris, Henry



The following is a list of promotions in rank:

Entlich, Theodore, Cpl.

Fortunoff, Daniel George, Lt. (J.G.)

Goldsmith, Jack, 1st Lt.

Holtzmann, Howard, Sgt.

Karron, Murray, Lt.

Levin, Marvin, Cpl.

Lieberman, Bernard, Lt.

Miron, Herbert, 1st Lt.

Model, Stanley A., Sgt.



# BROOKLYN JEWISH CENTER ACTIVITIES

## Navy Chaplain to Preach at Services This Friday Night

THIS Friday evening, February 25th, at our late services which begin promptly at 8:30 o'clock, we shall have the privilege to have as our guest preacher, Lt. Philip Lipis, Chaplain in the U. S. Navy. Chaplain Lipis is a graduate of the Jewish Theological Seminary and before his enlistment has served for a number of years as the Rabbi of the leading Synagogue in Camden, N. J. He is a fine preacher and is doing exceptionally fine work among the Jewish men in the United States Navy. He has chosen for his subject, "The Chaplaincy — Its Limitations and Its Opportunities."

All of us, especially those who have sons serving our country, will be glad of this opportunity to learn more of the work of the Jewish Chaplain in the Army and in the Navy. Chaplain Lipis will tell us of the opportunities for services they have and also will discuss the limitations that they encounter. We trust that many of our members and their families and friends will attend this service.

Cantor Rubin Tucker will lead in the congregational singing and will render a vocal selection.

## Advance Notice

RABBI LEVINthal will preach at the late Friday night services on March 3rd on the subject, "Tel Aviv — The Story of a Modern Miracle," in honor of the thirty-fifth anniversary of the founding of the first Jewish city, which is now being observed by the Jews of Palestine.

## Sisterhood Executive Board Meeting

AN Executive Board meeting of our Sisterhood will be held on Monday afternoon, February 28th, at 1:30 P.M. All members of the Board are urgently requested to attend.

## Red Cross Production Department

THE Red Cross Production Department is now open for work on Tuesdays from 10 A.M. to 4 P.M. and from 8 P.M. to 10 P.M.

## 1500 MEMBERS

The Brooklyn Jewish Center has set its membership goal at 1500.

This is an ambitious figure, for few other similar Jewish institutions in the United States have such an enrollment.

We have now more than 1100 members.

Lets reach our goal before the season is over. It can be done if every member determines it shall be done.

## Julius Rottenberg Returns from Service in India

JULIUS ROTTENBERG, son of Mr. and Mrs. Samuel Rottenberg, has returned from India, where he served as a volunteer ambulance driver. He was interned by the Japanese following Pearl Harbor, and was later repatriated on the S.S. Gripsholm. Upon his return to this country he volunteered for service in India.

## Sabbath Services

KINDLING of candles at 5:45 P.M.

Friday evening services at 5:45.

Sabbath Services, Parsha Terumah, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Rev. Rubin Tucker will officiate.

Mr. Samuel Edelheit will continue his lectures in Yiddish in the Beth Hamidrash on Saturday afternoon at 5:15 P.M.

Mincha services at 5 P.M.

## Daily Services

MORNING services at 8 o'clock. Minchat at 6 P.M.

## CLUB NOTES

CLUBS meet on Saturday night. They are open to Center members and to those attending Center schools. Clubs are led by expert leaders under the direction of Rabbi Mordecai H. Lewittes.

### Inta-League Boys —

For boys attending high school. This club features athletic, Zionist and social activities.

Under the leadership of Mr. Mandelbaum the club sponsored the formation of a Junior Council. Our most successful project was a carnival and dance on January 15th. Long lines of boys and girls at the game booths, and a crowded dance floor were part of a successful evening that brought in money for the Jewish National Fund.

### Inta-League Girls —

The Inta-League Girls meet at 8 P.M. every Saturday night. The club is open to high school girls. On Jan. 22nd the girls met in the gymnasium and showed their skill at basketball, handball and swimming. The leader is Miss Judith Werber.

The girls engage in cultural and social activities. There is a social hour with the Inta-League Boys each week after the regular meeting.

### Shomrim —

This club is open to boys above Bar Mitzvah. Young Judean and athletic activities are featured.

The Shomrim defeated the St. Marks Athletic Club by 14 to 4. The Center starting lineup was Alan Miller, center; Captain Dick Maslow and Billy Bikoff, forwards, and Leonard Merzner and David Schaeffer, guards. Maslow and Merzner scored three points each while Bikoff, Miller, D. Schaeffer and Sandy Schaeffer scored two points each. The leader is Mr. Abe Kostiner.

### Vivalets —

The Vivalets includes girls in the upper grades. They are known as our "dancingest" club. At every meeting

[Continued on page 22]



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BORISKIN, ALBERT A.

Res. 225 Eastern Pkwy.

Bus. Mfg., 462 Broadway

Married

*Proposed by Maurice Bernhardt*

DAVIS, DR. IRVING

Res. 135 Hawthorne St.

Bus. Dentist, 6001 Metropolitan Ave.

Married

*Proposed by Harry Munzer*

EICHNEK, SAMUEL A.

Res. 45 Parade Pl.

Bus. 342 Madison Ave.

Married

*Proposed by Dr. Samuel Gilbert*

FRIED, DANIEL

Res. 18 East 91st St.

Bus. Wholesale Grocer, 174 Ludlow St.

Married

*Proposed by Herman Rothenberg*

GILBERT, DR. SAMUEL S.

Res. 751 St. Marks Ave.

Bus. Physician, 208 New York Ave.

Married

*Proposed by George Dubrow*

GITELSTEIN, GEORGE

Res. 1025 St. Johns Pl.

Bus. Paints, 1259 St. Johns Pl.

Married

*Proposed by Murray Schiller and*

*Aaron Pollack*

HURWITZ, MURRAY

Res. 290 Empire Blvd.

Bus. Accountant, 1440 Broadway

Single

*Proposed by Samuel Seeger*

KANTOR, JOSEPH

Res. 714 Empire Blvd.

Bus. C.P.A., 11 W. 42nd St.

Married

KATZ, DAVID

Res. 1100 Park Pl.

Bus. Shirt Mfg., 1220 Broadway

Married

*Proposed by Mr. and Mrs. Samuel Katz*

KWESTEL, PAUL

Res. 1327 — 46th St.

Bus. Embroidery, 543 Broadway

Married

*Proposed by Sam Seelenfreund*

LEVENSON, DAVID

Res. 255 Eastern Pkwy.

Bus. Clothing, 101 — 5th Ave.

Married

*Proposed by William Goodstein*

LEVINE, LESTER

Res. 328 Empire Blvd.

Bus. Hardware, Same

Single

*Proposed by Samuel A. Seeger*

MILLER, DR. SOLOMON J.

Res. 386 Kosciusko St.

Bus. Physician, Same

Married

*Proposed by Samuel Lemberg*

MORRIS, JOSEPH

Res. 1395 President St.

Bus. Knitwear, 1609 DeKalb Ave.

Married

*Proposed by Joseph Goldberg and*  
*Louis J. Gribetz*

PAILEY, SAMUEL

Res. 799 Maple St.

Bus. Bakers' Supplies, 589 Grand St.

Married

*Proposed by Reuben Krefetz*

PERLIN, IRVING C.

Res. 648 Lefferts Ave.

Bus. Upholstery, 146-15 Jamaica Ave.

Married

*Proposed by Morton Klinghoffer and*  
*Joseph Goldberg*

PODVOLL, DR. S. M.

Res. 519 Lefferts Ave.

Bus. Physician, Same

Married

*Proposed by Joseph Goldberg*

SCHIFF, SAMUEL

Res. 345 New York Ave.

Bus. Publishers, 1841 Broadway

Married

*Proposed by Morton Klinghoffer*

SCHWARTZ, SAMUEL

Res. 1025 St. Johns Pl.

Bus. Window Trimmer, Same

Married

*Proposed by Louis Hoffman*

TOBIN, MAX

Res. 157 Exeter St.

Bus. Cafeteria, Kings Hwy.

Married

*Proposed by George Dubrow*

LEWINTER, LOUIS A.

Res. 280 Montgomery St.

Bus. Furniture, 789 Broadway

Married

*Proposed by Mrs. Margaret Levy and*  
*Chas. Goody*

ZATZ, ROBERT B.

Res. 1384 Union St.

Bus. Physician, Same

*Proposed by Morton Klinghoffer*

The following have applied for reinstatement in the Brooklyn Jewish Center:

MILLER, MAX A.

Res. 2515 Glenwood Rd.

Bus. Handbag Mfg., 10 W. 33rd St.

Married

OSHER, LEON B.

Res. Half Moon Hotel

Bus. Tavern, 5723 — 2nd Ave.

Single

PERLIN, JACK

Res. 302 Kingston Ave.

Bus. Interior Decorators, 305 Kingston Ave.

Married

*Proposed by Samuel Lemberg*

SACKADORE, DR. ISADORE H.

Res. 720 Eastern Pkwy.

Bus. Physician, 732 Eastern Pkwy.

Married

*Proposed by Jacob A. Fortunoff*

SHWOM, EDWARD

Res. 10 E. 55th St.

Bus. Candy, 155 Powers St.

Married

*Proposed by Reuben Krefetz*

MAURICE BERNHARDT,

*Chairman, Membership Committee*

### Personals

Mrs. NATHANIEL L. GOLDSTEIN, wife of the Attorney General, has been appointed Vice-Chairman for Brooklyn for the 1944 Red Cross War Fund Campaign.

### Council of Jewish Women Forum

The eighth annual Forum of World Affairs arranged by the Brooklyn Section of the Council of Jewish Women will be held at the Brooklyn Academy of Music on Tuesday, February 29th.

The speakers will include Prof. Reinhold Niebuhr, James Marshall, Dr. Oscar I. Janowsky, etc.

### Letter from Mr. Charles Goell

THE following is an extract from a letter written to Mr. Moses Ginsberg by Mr. Charles Goell, who was chairman of the Brooklyn Jewish Center Building Committee. It concerns the death of Mr. Charles H. Sandblom, who designed the Holy Ark of our Synagogue.

"DEAR MR. GINSBERG:

"I am writing this letter to fulfill a promise I made to the late Charles A. Sandblom, who was the architect and designer of the classic and dignified Holy Ark of our very beautiful synagogue.

"Mr. Sandblom, who died on January 7th, was a great master of design and he gave a great deal of his ability, efforts and time to produce the beautiful Holy Ark, admired by many students of architectural design as a perfect combination of beauty and dignity. He also had to redesign part of the ceiling and rear wall so that it should not clash with the design of the Ark.

"Mr. Sandblom, a non-Jew, deserves the honor of being mentioned among those who some twenty-five years ago (a

long time past) gave a great deal of his ability to help create the beautiful edifice of the Brooklyn Jewish Center as it exists today and will last for many generations to come, a magnificent tribute to the Jews of Brooklyn, written in steel and stone.

CHARLES GOELL"

### Acknowledgments of Gifts

WE acknowledge with thanks receipt of gifts for the purchase of Prayer Books and Taleisim from the following:

Mr. Samuel Brimberg, in memory of his late brother, Major Isaac Brimberg.

Mr. and Mrs. Joseph Friedman, in honor of the Bar Mitzvah of their son, Jacob Buddy, on December 18, 1943.

Mr. and Mrs. Max Ballas, in honor of the Bar Mitzvah of their son, Leonard, on February 12, 1944.

### CLUB NOTES

[Continued from page 20]

they can be seen enjoying Palestinian folk dances under the able guidance

of their leader, Miss Berenica Grayzel. Officers are:

Mindella Mehler, President  
Elsa Bessman, Vice-President  
Harriet Nelson, Secretary

### Maccabees —

This club consists of boys in elementary school. The club is affiliated with young Judean activities, athletic and cultural.

Officers:

Larry Heimowitz, President  
Sandy Schaeffer, Vice-President  
Ronald Wiener, Secretary

The leader is Arthur Safer.

### Candle Lights —

This group consists of girls in elementary school. Games, songs, arts and crafts and discussions make up the club program. The club is directed by Miss Miriam Zahl.

Officers:

Francine Schwartz, President  
Julia Heimowitz, Vice-President

## THE RIVERSIDE

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE  
ENDICOTT 2-6600

Far Rockaway, L. I.  
1250 CENTRAL AVENUE  
FAr Rockaway 7-7100

Miami Beach, Florida  
1236 WASHINGTON AVENUE  
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

WILLIAM B. FELDSTEIN, Director



## "A MESSAGE TO PURIFY"

[Continued from page 8]

lection. They shed considerable light upon the role of the Rabbi, the Seminary and the Synagogue in the American Jewish community of yesterday, today, and tomorrow. As an ardent and active Zionist, Rabbi Levinthal has during these ten years, when the hope of Zion was most sorely needed to bolster weary spirits, frequently and vigorously, raised his voice, to inspire wavering hands, and to denounce the iniquitous or weak-kneed treachery which repeatedly placed impediments in the path of a persecuted people seeking its home. And always there is the same method of presentation — the present dark scene illuminated by the piercing light emanating from the distilled wisdom of the distant past.

The volume concludes with three addresses of tribute. The first is in memory of Chief Rabbi Kook, the second in memory of Felix Warburg. The third tribute was delivered by Rabbi Levinthal on the occasion marking the fiftieth anniversary of his distinguished father's spiritual leadership of the Jewish community of Philadelphia. The reviewer had the privilege of hearing that address. It was an inspiring and a moving moment. With consummate skill the address combined a son's love and admiration for his great father, with an understanding of the problems of spiritual leadership in the American Jewish community of the past half century. It was but another example of the author's unsurpassed ability to bring learning, poetic sensitivity, and the orator's art to bear upon abstract and universal themes in a manner easily grasped by the average listener and to delight the soul of the more erudite.

Rabbi Levinthal does not appear to incline to the so-called personal sermon. None of the addresses in this volume treat of the more intimately personal spiritual needs of the individual, his wrestling with his own character inadequacies, with humility and pride, with love and duty, with sorrow and success. Nevertheless, every one of these sermons has a message for the individual which tends to purify and uplift, to strengthen and to encourage.

The volume will further enhance the reputation of its author, and is a valuable addition not only to the preacher's bookshelf, but to the bookshelf of every thoughtful Jew.

## RABBIS IN UNIFORM

[Continued from page 7]

donor puts it, 'of being liberated by the wonderful Americans.'"

Chaplain Harry Z. Schechtman, at Camp Crowder, Missouri, had the honor of conducting the best-attended religious services ever held on an Army post. His High Holy Day services were held in the Camp Crowder field house, which seats 3,500. All seats were filled for the Rosh Hashanah services while another 500 soldiers crowded in for Kol Nidre services. Chaplain Schechtman was assisted by a cantor, a soldier choir of twenty-five voices, and a public address system. Despite the location and the loud speaker, he reports, "there existed a truly spiritual and sublime atmosphere." Now Chaplain Schechtman wants to know where he can find a congregation of 4,000 dignified, earnest worshippers in civilian life.

Whether it's editing the camp paper, setting up a sports program, arranging furloughs, or selling war bonds, you can be sure the chaplain has his hand in. Chaplain Sidney M. Lefkowitz at Camp Livingston, La., was appointed Chairman of the Third War Loan Drive and sold over \$175,000 worth of bonds.

Chaplain Jacob J. Honig reports from North Africa that the first plots in the Oran American cemetery and the Allied cemetery in Sedjanane are occupied by an American-Jewish soldier and an American-Jewish officer, respectively.

## LETTER FROM THE PACIFIC

[Continued from page 4]

I have been receiving the Bulletin, messages of greeting and good wishes, packages from the Sisterhood, and word from the folks of all our friends who have been asking for me, so I know and have been greatly pleased in the knowledge that you all think of me too. Thank you.

I am looking forward to the day when we shall all return to join you in a prayer of Thanksgiving, for Victory and Peace.

Please extend my sincerest personal regards to your family and to all my friends at the Center.

ISRAEL G. SEEGER, LT. (J.G.)

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•  
WEDDING  
DECORATIONS  
AND  
FRUIT  
BASKETS

HYMAN  
SPITZ INC.

OUR ONLY STORE

THE  
BROOKLYN  
JEWISH  
CENTER'S  
OFFICIAL  
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1685 PITKIN AVENUE

## FREEDOM FROM FEAR

OWNERS of property face the ever present threat of claims being made against them for substantial sums of money for alleged negligence in the use or management of their property. Even groundless or fraudulent claims for personal injuries must be investigated and litigated at great expense to the owner. These costs and one substantial judgment, under some circumstances, can wipe out and destroy the savings and investments of a lifetime.

ALL these potential risks can be eliminated for real estate owners by properly insuring with the Consolidated Taxpayers Mutual Insurance Company, an organization tested by time and equipped to save landlords up to 25\* per cent. of the cost for protection.



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# *The Brooklyn Jewish Center Review*

*March, 1944*

TO STEPHEN S. WISE—ON HIS  
SEVENTIETH BIRTHDAY

By DR. ISRAEL H. LEVINTHAL

THE JEWS OF FRANCE

By ANDRE SPIRE

FORTY FRUITFUL YEARS

By HAROLD BERMAN

WHEN STEPHEN WISE CAME  
TO THE EAST SIDE

By JACOB S. MINKIN

STORIES OF INTER-FAITH IN  
THE U. S. A.

NEWS OF THE MONTH

NOTHING TO TELL

By H. G. SUTIN

# A PESACH DICTIONARY

By ASHER BLOCK

**PESAH**—One of the three major Pilgrimage Festivals of the year—Pesah, Shabuot, and Sukkot. Ex. 23:17 reads: "Three times in the year all the males shall appear before the Lord God."

Passover, however, enjoyed the distinction of marking the birth of a nation. It is variously known as Pesah, Hag Hamatzot (The Feast of Unleavened Bread), and Z'man Herusenu (The season of our Liberation). It begins on the eve of the 15th month of Nisan.

**MATZAH**—Unleavened Bread, i. e. made of dough that has not fermented.

The commandment (Ex. 13:7)—"Unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation. (Ex. 12:33-34) "And the Egyptians were urgent upon the people to send them out of the land in haste . . . And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."

At the Seder services, three Matzot (in three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the *Kohanim* (the priests who offered the sacrifices in the temple, or their descendants); the *Levites* (who conducted the services in the Temple, or their descendants); and the *Israelites* (the remaining masses of Jews, the laymen).

**BEDIKAT HAMETZ**—"The Search for Leaven." Since the Torah orders that no bread ("hametz") shall be seen or found in one's possession during the week of Passover, the Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night preceding, Erev Pesah (14th of Nisan).

Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be Thou, O Eternal our God, King of the universe, who has commanded us to remove all leaven."

To be assured that the blessing be uttered in truth, it has become customary to first deposit pieces of bread in various

nooks of the house, and then make the rounds to collect them.

**BIUR HAMETZ**—"Burning of the Leaven." The prohibition against using or enjoying "hametz" becomes effective at noon on the 14th of Nisan, and as an extra precaution the Rabbis set ten o'clock in the morning as the "deadline." At this time the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.

**MECHIRAT HAMETZ**—"Selling of Leaven." The Biblical injunction is that "no leaven shall be seen or found in your possession" during Passover.

The rabbis reasoned that the verse prohibits only such leaven as is in "your possession." Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practice, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesah.

Since, however, it is much too cumbersome for each Jew to perform such transactions individually, the next step was to empower one person—usually the rabbi—to act as agent for the entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction."

**SEDER**—literally Order; the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The following terms describe some of the customs and ceremonies of the Seder Service.

**HAGGADAH**—Derived from the Hebrew verb "haged," to tell or narrate. Hence the "text" of the story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (Ex. 13:8) "And thou shalt tell thy son in that day, saying: it is because of that which the Lord did for me when I came forth out of Egypt."

**KIDDUSH**—Sanctification of the Sabbath or Festival over wine.

The blessing is added: "Blessed art thou, O Lord our God, King of the Uni-

verse, who has kept us in life, and hast preserved us, and enabled us to reach this season."

**ARBA KOSOT**—Four Cups. Jewish tradition prescribes that even the poorest man in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it.

**MAROR**—Bitter Herbs, the remnant of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

**HAROSET**—A mixture of nuts and apples and wine in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Ramses, for Pharaoh.

**DIPPING**—One of the questions which a youngster asks at the Seder has to do with "the two dippings."

At one time the parsley is dipped into salt water; at another time the *maror* is dipped in *haroset*. The "Haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracles associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage.

**EGG**—One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal. It also represents the free-will sacrifice which visitors usually offered in the Temple.

**Z'ROA**—Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.

**FOUR SONS**—In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.

- 1: The WISE (or studious) SON, who inquires and seeks to be informed.
- 2: The WICKED (or skeptical) SON, who mocks at the entire service.
- 3: The SIMPLE SON, who is indifferent to the whole affair.
- 4: And last, HE WHO DOES NOT ASK, but waits to be told and then acts.

[Continued on page 19]



## TO STEPHEN S. WISE, ON HIS 70th BIRTHDAY

IT IS hard to believe that Dr. Stephen S. Wise is seventy years old. He is so full of vigor and enthusiasm, he is so energetic and active, that he puts to shame many a man half his age. But all that remarkable energy and strength come from a great urge that fills his heart to serve his people, his faith, and his fellow-man.

Dr. Wise is not only the High Priest in the service of the Temple of Israel and Humanity, but *Ha-Kohen Ha-gadol Me-echov*, "the priest greater than all his brethren," recognized leader and teacher of hundreds of thousands who look to him for guidance and for inspiration.

This writer recalls quite vividly the hold upon the heart of American Jewry which Dr. Wise had won at the very beginning of his ministry. He remembers the visits to Philadelphia, forty or forty-five years ago, of that tall, handsome, youthful yet impressive figure, whose very name would pack the largest meeting place of the city, the Musical Fund Hall, and how he held the audience spell-bound by his prophetic call to self-redemption. For more than half a century that voice has consistently proclaimed to the Jew and to the conscience of humanity the message of duty, justice, righteousness and honor. And in all these fifty years of service, his power and influence have constantly grown from strength to strength, so that today he is one of Israel's recognized leaders in every field of service.

Dr. Wise is blessed by God with a matchless gift of eloquence. But it is not mere eloquence through form and technique. It is the eloquence of conviction, of faith, of truth—above all, the eloquence of courage. He, the young Reform Rabbi, pleaded for Zionism at a time when it was very unfashionable—nay, dangerous—in Reform circles to ex-

press such beliefs. But that was Dr. Wise, always courageously pleading for unpopular causes, but causes which he knew were just, and which, because of their inherent righteousness, he was convinced would ultimately triumph. Of Dr. Wise's eloquence we may say in the

### Passover—The Call to Freedom

HERE is a close link between the Festival of Passover, which Jewry will soon observe, and the ideals for which America and our Allies are fighting today. The same love of freedom and liberty which prompted Moses to challenge the cruel Pharaoh of Egypt inspires our leaders and our men in the fighting fronts to challenge the new Pharaoh who threatens to enslave the world today. The issue is the same today as it was then—freedom or bondage.

And the Passover story teaches us yet more. Freedom is not won easily or cheaply. It demands sacrifices. It demands faith in its worthwhileness. It demands unbounded devotion and loyalty. And if freedom is to be won today we must be ready and willing to pay this price. Only thus can we hope that the opening words of the Haggadah will be fulfilled: "This year we are slaves; next year we shall be children of freedom!"

—I. H. L.

words of the Bible: *Hu Abaron U'Moshe*, "He is Aaron and Moses!" It need hardly be pointed out to any student of Hebrew that we should expect this phrase to read *Hem Abaron U'Moshe*, "They were Aaron and Moses," since the Bible is speak-

ing of both. The commentator Rashi, in repeating the Rabbinic explanation why Aaron, in this instance, is mentioned before Moses, also hints at the answer to our question: *Lomar Loch She'sbkulin Ke'echod*, "It teaches us that they are both equal *Ke'echod*, when joined together." In Dr. Wise we have the ideals of Moses joined together with the eloquence of Aaron—*Hu Abaron U'Moshe!* And that is why his words penetrate the hearts of the great masses of the Jewish people throughout all the world. Indeed, his eloquence rises to the greatest heights when he pleads the cause of his own stricken people. The Rabbis tell us that "God spoke through the lips of Moses." We may in truth say that "the people of Israel speaks through the lips of Dr. Wise." He expresses their woes, their sufferings, their hopes, their ideals.

Dr. Wise has given so much of himself to the great causes in the interests of the Jewish people, of Palestine, of human rights, that we are apt to forget his contributions as preacher in the pulpit of the Synagogue. He was—and happily, still is—the preacher *B'chesed Elyon*, by the grace of heaven. It is a pity that there is no collection of his outstanding pulpit utterances, which could be read today with profit as in the years when they were delivered. Indeed, his entire ministry, his ideals of the ministry, have been an inspiration to rabbis of all schools of Jewish thought who looked for guidance to this master of masters, this teacher of teachers.

What gives us the greatest joy in this his seventieth birthday, is the thought that Dr. Wise is still in the forefront of all great endeavors in Jewish life. The Bible tells us of Moses that he was eighty years old when he stood before Pharaoh. How significant it is that in his seventieth year we find Dr. Wise standing before President Roosevelt, pleading for justice to Zion restored, and winning from our beloved President those heart-

# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

## An Intimate Chat Between Rabbi and Reader

I HAVE received numerous letters from our Center boys in the service of our country, and all of them, of course, were most welcome. They came from many of the camps and posts in this country, and from many lands all over the world. All of them were of great interest, and I had occasion to publish some of these letters in order to communicate to our members the views and the observations of our boys.

But of all these letters, the one which gripped my heart most was the one I received from a Center member, Sgt. Jack Passoff, sent from that bitter fighting zone in Italy. I have received quite a number of letters from him—in fact, we have been in constant communication with each other. I answer him immediately upon receipt of his letter, and he, too, writes to me as soon as he has a few free moments to pen his thoughts.

In early December he wrote very optimistically that he and his buddies were certain to enter Rome by Christmas—in fact, they were so assured by the men who ought to know. In the letter following, he attributed the delay in their progress to bad weather, but he was still

ening words of America's belief in the Jewish Commonwealth in Palestine, which brought new life to the dead bones of our people.

We, of the Brooklyn Jewish Center, feel a real close kinship to Stephen Wise. He has preached from our pulpit and spoken from our Forum platform on many and many occasions. He has shown an interest in our work and in our achievements. He has won the love, the respect and the affection of everyone connected with our institution.

We gladly join Jewry of all America and of all the world in the felicitations which are being showered upon this great teacher and leader in Israel. May God bless him and his dear wife with life, health and strength, so that he may continue to bless his people and all mankind *Ad Me-ab V'esrim Shannab.*

— ISRAEL H. LEVINTHAL

hopeful that in a few weeks they would be in Rome. I must say that since receiving Jack Passoff's first letter from a foxhole in Italy, I could not get him out of my mind. Whenever I pray, he, together with all his comrades fighting so fiercely, are uppermost in my mind.

Just a few days ago, I received another of his letters. It displays another mood; it shows clearer than all newspaper and radio reports the fierceness of the struggle and the sacrifices our men are making. I want you to read the entire text of this letter if only to arouse in us a better understanding of the heavy task that faces our fighting forces, and a greater sense of the responsibility that should rest upon us civilians.

DEAR RABBI:

I believe that your prayers, the prayers of the folks back home, and the prayers of the boys on the front, is what's carrying us through. The fighting on this front is fierce. The Germans are throwing everything they have at us. Our air force is giving us great help. They continue to bomb the German position hourly and patrol the skies continuously to fight off any enemy planes trying to bomb and to strafe us. Some of them get through and give us cause to worry. I have learned to dig my fox-hole deep, and with a prayer have weathered their attacks. Some of them have come real close. As I'm writing our bombers are returning from their job. Rome is so near, yet so far. At one time we thought nothing of gaining five to ten miles a day. Now we are lucky to gain 100 to 200 yards a day and feel satisfied.

That's all I can think of to write at present. Continue to pray for us so that with the help of our God this mess will end soon, and that we may all

return to our homes and start living a normal life again. It's almost a year since I was home and I can't impress upon you how much I miss being there.

I'm well. Give my best to every one at the Center. I will appreciate your calling my home. I know they enjoy it. Thank you.

Sincerely,

JACK

I have read this letter over and over again, and yet I must confess that as I am reading it once more while transcribing it here, tears stream from my eyes. I have a vision before me of the hardships, the ordeals, that Jack and all his pals in that army are enduring, battling for every inch of progress against those heavily entrenched German forces in Italy. Of course, we shall pray for him and for all his comrades. But that is not enough. If I had the power, I would like to read this letter to all our American people, to make them realize—as, alas, so many do not—the sacrifices which our brave sons are making on the battlefronts in Europe and Asia and on the Atlantic and the Pacific.

Jack's letter, written so simply, is nevertheless so eloquent! No oration and no sermon can match the intensity of its message. It is a challenge to all of us to assume greater responsibility in these trying days. When we hear men and women complain because they miss certain accustomed comforts, when we see men and women rushing on a spree of pleasure-seeking, crowding the night clubs and gaming resorts, we ought to read them this letter in order to make them realize a sense of shame because of their neglect of duty in the face of this glorious example of heroic and unselfish devotion to a cause, the benefits of which all mankind will enjoy.

God bless you, Jack Passoff, you and all our boys fighting in your spirit. We are proud of you, and your achievements. We pray that in some measure we may prove worthy of all that you and all our men in service are doing for us and for all the world.

Israel H. Levintal



# THE JEWS OF FRANCE

By ANDRE SPIRE

THE settlement of Jews in France is of ancient origin. In Gaul, at the time of the barbarian invasions (fifth century), they were scattered throughout the sections of the Midi. There were Jews in Auvergne, in Orleans, in Paris and Belgium. In modern France there is hardly a city of outstanding or considerable importance which does not have its "rue des Juifs" (street of the Jews). But as Christianity spread in Europe their condition deteriorated. With the first Crusade (1095-1099) the persecutions began. Mobs attacked the flourishing communities of the Moselle and the Rhine. There were horrible massacres (1096).

The Christian kings did not consider the Jews as strangers, for they had been established in France before the kings of the first dynasty (Clovis, 481-511). But they considered them heretics. In the frequent "disputations" between Christian clerics and Jews the audience was often inclined to find that the reasoning of the Jews was the more convincing of the two. Moreover, Saint-Louis, King of France, according to his chronicler Joinville, thought that "no one, except a great priest and perfect theologian, ought to debate with the Jews," and as for the layman, when he heard any criticism of the Christian faith, he was to defend it not only by words but by "a good cutting sword," and was to strike the miscreants and critics "across the body to the full length of the blade." But as the "disputations" continued and as there was not always a chevalier present to settle them by sword cuts, it was simpler to accuse the Jew of all the evils—well-poisonings, plagues, famines, kidnappings—from which the French people suffered, and, when public opinion was sufficiently aroused, to expel them completely from the land. This performance, which was repeated several times, was terminated at the end of the fourteenth century by the departure from France of more than a hundred thousand Jews.

However, France was not completely purged of Israelites. A group of fugitives settled in Provence, which at that time was not a dependency of the French

This is the first of a series of four articles by the eminent French critic, poet and leader of Judaism in France, who now lives in New York.

In his review of French-Jewish history from the first settlement to the evil days of Vichy, M. Spire presents a realistic picture of Jewish life in his country, and offers some parallels to American-Jewish life which will deeply impress his American readers. — Ed.

crown, and rejoined the meridional Jewish communities of the southeast and the southwest, among which were the descendants of the old community of Marseilles. They were able to stay there up to the time of the reunion of Provence with the Crown, under the reign of King Louis XI (1461-1485). A certain number of them took refuge in the Comtat-Venaissin (the Avignon region, Carpentras, Cavaillon, etc.), which belonged to the Popes, and remained under their sovereignty until 1791.

There they breathed freely. They were done with the abominable regime of mass extortions, expulsions, recalls, massacres, and proscriptions which had been their lot under the reign of Philippe-Auguste, Louis VIII, Saint-Louis, Philippe-le-Bel, and Charles VI.

They breathed—but not quite as freely as the other inhabitants of the Comtat-Venaissin. Although their brethren, driven from almost all the other states, and dragging their shame along the highroads of Europe, considered them privileged, they, like the Jews of the large commercial cities of Italy which had taken them in after their numerous disasters, or like the Jews of Rome and the other cities of the Papal States, had to endure dwelling-restrictions, and the humiliations of the ghetto.

Other Jewish communities were found in the southeast of France, namely those of Bayonne and Bordeaux, originally composed of Marranos—Jews converted by force to Catholicism, and who, at the end of the fifteenth century,

had left Spain and Portugal to escape from the torture and stake burnings of the Inquisition. Little by little, with the tolerance of the French authorities, they had openly returned to Judaism, whose rituals they had never stopped practising in secret. At the end of the eighteenth century they enjoyed an economic and social position almost equal to that of the other subjects of the kings of France.

In the northeast there was a Lorraine contingent, composed principally of the Jews of the *Trois Evêchés* (Three Bishoprics): Metz, Toul and Verdun, annexed to France in 1599. They lived in more or less strictly confined ghettos. About a hundred families were authorized, by the Decrees of 1721 and 1751, to live in certain cities or villages of the Duchy of Lorraine.

There was also an Alsatian group, composed of several thousand persons who had been annexed to France with Alsace in 1648, and whose rights were respected by Louis XIV and his successors. (For example, they had the right, like the rest of the Alsatian bourgeoisie, to have coats-of-arms). In the villages, the Jewish families were not always separated from the rest of the population. In the big cities, like Strasbourg, they had the right of entry by day to exercise their professions. But by sunset they had to be beyond the gates of the city. This regulation was the occasion, at the end of the eighteenth century, of a celebrated lawsuit undertaken by the famous Cerfbeer, chief contractor for the armies of the King, who, although raised to noble rank, had to leave his offices every evening and return to his suburban residence, like all his Strasbourg coreligionists.

Lastly, there was a group of Jews who had returned to Paris at the end of the reign of Louis XIV, and who, on the eve of the French Revolution, scarcely comprised five hundred persons. Tolerated, but subjected to regulations, and often to restrictions by the police, they did not have the right to bury their dead in a Parisian cemetery, but were obliged to use ground far from the capital. These burials could only be made at

night. And the dolorous nocturnal procession, made even more weird by the torch lights, more than once provoked the curiosity of the Parisians, and in the Philosophers and French Encyclopedists a feeling of pity and a recognition of the violation of the essential rights of humanity.

These were the Jews that were known, and often esteemed and loved, by Richard Simon, the celebrated exegete, adversary of Bossuet, when he wrote his "factum" in favor of two Jews of Metz, Mayeur Schoëbbe and Abraham Spire, condemned by the Metz Parlement on a false charge of ritual murder; by Montesquieu, when he wrote the "Very Humble Remonstrance to the Inquisitors of Spain and Portugal," contained in Book XXV of his "Esprit des Lois" (1748); by Pierre-Louis Lacretelle, Attorney at the Parlement of Nancy, when in 1777 he defended the cause of the Jews of Metz against the attempt of the old corporations of merchants, despite the terms of an edict of King Louis XV, to keep them from free exercise of trade; by Mirabeau, when, in 1787, he demanded their emancipation in his "Moses Mendelssohn and the Political Reform of the Jews"; lastly, by the famous Abbé Gregoire, when he wrote, in 1788, his "Regeneration of the Jews" and became their defender before the revolutionary Assemblies and obtained for them, on September 28, 1791, full civil liberty and equality of rights with other French citizens.

There followed a period of doubt, a crisis of conscience for the Jews, when, still completely steeped in the traditions of their particular way of life, they found themselves plunged into a revolutionary and Voltairian society which was distrustful of those who retained practices so different from those of the Cult of the Goddess of Reason. The uneasiness of French society with regard to Jewish cohesiveness, which was considered dangerous to the unity of the nation, manifested itself at the time of the reunion of the Great Sanhedrin, which was called together in 1806 by Napoleon, now Emperor. The delegates of French Jewry, questioned as to whether they accepted the customs, the civil and political legislation of France, and whether they were ready to fight to defend them,

replied in a magnificent burst of enthusiasm, "Yes, to the death." In fact, there were Jewish soldiers and officers in the armies of the Republic and the Empire. And Emperor Napoleon, heir to the principles of the French Revolution, when he overran Europe at the head of his armies, required of the Princes whom he overthrew, first, the opening of the ghettos, and, secondly, the granting of the liberties which France had given to her Jews.

In all Europe, with the exception of Russia, the arrival of the French was awaited by Jews with impatience. Their entry into cities was received with enthusiasm. But after the fall of Napoleon, the old "order" returned. In a Europe liberated by the Holy Alliance, the old laws flourished anew, and the Jews were sent back to their ghettos.

In France, however, when the Bourbons returned "in foreign baggage-carts," they did not noticeably alter the rights which had been conceded to or retained by the Jews during the Revolution and the Empire. Besides, the Jews in France were still too few in number and too insignificant to draw to themselves the revengeful sentiments of the new régime. The former officers of Napoleon's army, the famous "half-pay men," the liberals, the Protestants—these were the ones to suffer the fury of the "Congregation." The region of the southwest of France,

at the time of the White Terror fomented by that famous politico-religious organization, thought that the dread days of the "Dragonnades" of the time of Louis XIV were come again.

The Revolution of 1830 brought the last installment of legislation favorable to the Jews. In 1831 the Jewish religion, which since 1791 had been practised freely, was placed on the same footing with the other sects. From a merely recognized religion it became one of the great religions of France, and its ministers, left until then in charge of individual communities, were, like those of the Catholic and Protestant sects, appointed by the State.

Under the reign of Louis Philippe, the Citizen-King, the condition of the Jews continued to improve. More and more young Jews entered the important schools and attained high rank in the Army and in Administration posts. But while they were becoming emancipated, assimilated, and were making their mark in French society—the Second Republic had a Jewish Minister, Goudchaux, as did the Second Empire, Fould—the Jews did not forget the misery of Jews elsewhere who had fallen back into conditions of servitude.

In 1840 the famous French lawyer and politician, Adolphe Crémieux, influenced world opinion in favor of the Jews of

## INSIDE NEWS OF PALESTINE

By BORIS SMOLAR

**N**OW that the Palestine resolution has suffered a set-back in Washington, the scene is shifting to London. By the time this is read, Dr. Weizmann may have seen Prime Minister Churchill on the Palestine question, and especially on the White Paper immigration ban which goes into effect at the end of this month. It is well-known that Churchill is against the White Paper, but other members of the Cabinet are now trying harder than ever to put pressure on him. In fact, it was they who sent out a secret memorandum to British embassies this week which stated that Churchill's personal feelings would not influence the fate of the White Paper. This memorandum, which emphasized that Churchill would not allow "his personal predilections" to

stand in the way of continuity of the decisions of the state, is the latest line of guidance given by the British Ministry of Information to press attaches. An official of the Ministry of Information, by mistake, gave a copy of it to a news agency and forgot to indicate that it was not for publication. The result was that Churchill discovered what his colleagues were saying about him, and behind his back, with regard to his policy on Palestine. Whoever knows Churchill's character, can easily imagine how he reacted.

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Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.



Damascus (Syria) who had been accused of ritual crime by a Franciscan monk. In 1858 when a child was stolen from its Jewish parents in Rome, taken secretly to a catechumenal school, and baptized there, the Jews of Paris intervened in its behalf. The most important Parisian newspapers carried on a violent campaign against that violation of the liberty of conscience. Emperor Napoleon himself drew up an official protest to the pontifical government. Shortly after, in 1860, several notable French Jews, among whom were Narcisse Leven, Charles Netter, and the poet Eugene Manuel, a friend of Victor Hugo, founded the "Alliance Israélite Universelle," whose aim was to lend assistance to all those who suffered through being Jews. This organization was aided by several French governments in many cases. One of its devoted friends, Adolphe Crémieux, noted member of the "Committee for National Defense," signed the decree of October 24, 1870, which accorded French citizenship *en masse* to all the Jews of Algeria. (This was the Decree Crémieux.) The Alliance intervened also at the time of the treaty of Berlin (July 12, 1878) which officially put an end to Jewish disabilities in the Balkans. It was owing to the insistence of French diplomacy that the laws were liberalized to permit the Jews of Roumania, Bulgaria, Serbia, Montenegro, and the Ottoman Empire freedom to practise their religion openly, and to grant them civil and political equality, unrestricted admission to various professions and industries, and public offices, and to share in the award of honors.

At this time in France what has since been named anti-Semitism did not exist. The term, in any case, is a poor one, for there are very many Semites who are not Jews, and a great number of Jews whose origins are not Semitic.

Undoubtedly, Jews had not been able to penetrate—or had penetrated with difficulty—certain classes of society. But the bourgeoisie which took power in 1879 was republican, liberal, and even in large part Voltairian. It frowned upon discrimination because of race or religion. Besides, the number of Jews in France who had recently immigrated or were naturalized was not very large.

But after 1871 when a certain number

[Continued on page 21]

## NEW BOOKS

Reviewed by Dr. Israel H. Levinthal

### *The Universal Jewish Encyclopedia.*

THE tenth and concluding volume of the Universal Jewish Encyclopedia has recently appeared, thus completing a fine undertaking which will do much to popularize a knowledge of Jewish life throughout the ages.

We have had another encyclopedia, the monumental work in twelve massive volumes published by the Funk and Wagnalls Company almost forty years ago under the editorship and sponsorship of some of the greatest Jewish scholars in the world. But forty years is a long time, even in the life of the people—especially these last forty years which marked so many vital changes in the life of the Jew.

The new Universal Jewish Encyclopedia endeavors to fill this gap, and is particularly useful in portraying the life of Jews in the last half century. It is different also from the old Jewish Encyclopedia in that it has adopted a more popular approach in dealing with all themes. Even scholarly subjects are written in a very popular manner so that the average layman can benefit by them.

In this concluding volume, the article on Zionism deserves special mention. The very fact that the major part of the article was written by Louis Lipsky is evidence of the thoroughness of its treatment. Other very fine articles in this volume that will appeal to many is the one on the Theatre, and the role which the Jew has played both as actor, producer and author. The article on Israel Zangwill also gives a fine portrayal of that picturesque and unique figure.

The editor, Dr. Isaac Landman, and the literary editor, Louis Rittenberg, are deserving of congratulations as well as praise for having undertaken and completed a work which undoubtedly will bring a clearer understanding and a better appreciation of the contribution of the Jew to civilization.

"As I See It" by Rabbi Stephen S. Wise. Jewish Opinion Publishing Corporation, New York City.

THE editors of the monthly periodical,

*Opinion*, are deserving of our gratitude for having issued this volume on the eve of Dr. Wise's seventieth birthday. Here is a well-chosen collection of the writings of Rabbi Wise which have appeared under the caption "As I See It" in that publication during the last twenty years. Many of them reveal prophetic vision in that Rabbi Wise was able to interpret the handwriting on the wall warning the world of the evil that Nazism and Fascism threatened for it. All of them are written in that clear, brilliant style for which Dr. Wise is noted.

The articles are divided by the following headings: The Jewish Fate and Faith; Hitlerism and Beyond; Zion—Homeland and Hope; Contemporaries and Comrades; Towards Peace and Justice. The book presents a panorama of Jewish life and world events in the last two decades, and reveals a penetrating insight into their meaning and significance. As Dr. Wise himself puts it in the brief but very illuminating Foreword, he was the "sometimes irritating, oftentimes impatient, but never timid writer, who set down the truth as he saw it." And these truths are as valid and as meaningful today as when they were when originally penned. This volume can be read and re-read with great profit because of the deep knowledge of men and events it reveals.

### 7,850 Manuscripts in Jewish Theological Seminary

THE Library of the Jewish Theological Seminary of America reported recently that during 1943 it acquired 32 new manuscripts and 1,412 new books, increasing its permanent collection to approximately 7,850 manuscripts and 125,000 books, virtually all in fields closely associated with the history and literature of Judaism.

The growth in reputation and size of the Seminary Library has attracted the attention of many scholars, Christian as well as Jewish.

**M**Y Dear Niece:

I have before me your naïve request for some details of my experiences in the Great Hospital in Vienna to be used as a plot for the story you want to enter in the contest. Since your uncle and I arrived in this country with our two sons, we have never discussed our old lives. Yet our lives were no different from hundreds and thousands of others who suffered at the hands of a brutal conqueror, and I have nothing very unusual to tell you.

I was a doctor in the Austrian army during the last war when I met your uncle — who later became chief of his department in the Great Hospital of Vienna. We were completely happy in our work, and Rudi and then Hans came along, and we prospered and lived graciously and well. The years passed — our work in the hospital brought us a modicum of fame, and in our private offices we treated many patients from the United States. For greater convenience we mastered English early in our careers, never dreaming of the significance of this accomplishment in our future. And we traveled occasionally to Paris, and to Biarritz, and the Hospital and our sons and our friends and theirs kept us busy and happy — such was our life.

The swift transition of Vienna, city of culture and music, renowned center of medicine and knowledge, to Nazidom with its accompanying disciples, Militarism, Fanaticism, Dread, Gloom, Suspicion and finally deep, agonizing FEAR — still seems like an unbelievably horrible nightmare. Of the atrocities we witnessed I shall tell you nothing, my dear — it would accomplish no purpose — and the world is already sadly familiar with the Nazi methods.

What can I tell you? What is a plot — a piecing together of events to make an interesting story? Would it make a story if I told you of the day that Rudi was forced to walk up and down the main thoroughfare of Vienna wearing what in America is called a "Sandwich Sign," proclaiming to all the enormity of his offense — "I patronized a Jewish store!" To our great good fortune, one of our patients, a philanthropic gentleman from Pennsylvania, sent us the necessary affidavit, which, in conjunction with bribes to various officials, got Rudi out of the country before he became fur-

ther "involved." We said goodbye to our eldest son, aware that we might never see him again. It was against one of the many Nazi laws to leave the country with a capital of more than \$250. We thanked God that you in your democratic America would help him back to his former self.

I could tell you of the incident of the once-famous Viennese actress, who, finding herself aging with alarming rapidity, came to your uncle for plastic surgery. When the operation was successfully completed she was overjoyed with the result, but because of financial difficulties — which, she hastened to assure him, were purely temporary — she could not pay the fee. Your uncle told her he would be glad to wait until conditions improved, but the actress was so delighted with his work that she insisted he accept in payment a diamond cross which she prized very highly. Finally, your uncle agreed to accept the jewel, with the understanding that he would keep it until such time as she cared to redeem it, thus relieving her of any feeling of obligation. After Mr. Hitler was firmly established, your uncle received the following message sent by registered mail: "Please return to me at once, to the address stated below, the diamond cross which you took from me on the unfortunate occasion of my operation."

Shall I tell you of the physician, Max Gebhardt, who was from the very beginning of the Hitler movement a secret Nazi member? The very day Hitler came to power in our country, he was assigned by the Nazis to be leader of the entire staff of the Great Hospital. (His Nazi beliefs did not hinder him from coming into our home and the homes of many he subsequently ruined as an honored guest.) On attaining his new position, his first step was to discharge all Jews — some of them world-famous chiefs of their departments — who served the institution faithfully for a quarter of a

## A Short Story

# NOTHING TO TELL

By H. G. SUTIN

century. Then he started on the Catholic officials, replacing them with his own relatives, less efficient, but more ardent Nazis. Two or three times a week he arranged meetings for the purpose of creating organized defamation of the characters of those next on the list. No one knew who would be the new victim. We waited tensely for our turn.

Meanwhile, a doctor whom he had discharged revealed just before departing from Vienna that although Gebhardt was a hemophiliac (bleeder), to whom marriage was forbidden by law, he had married his mistress secretly. In the Gestapo investigation that followed it was discovered that the prominent Nazi leader had stolen goods (drugs and money) to the amount of several thousands of dollars from the hospital. He was taken away — I do not know what was his fate.

Allotting large sums from our rapidly decreasing assets to the "proper" authorities kept us temporarily from the horrors of the concentration camp. But in our neighborhood, now seething with hate and suspicion, one never knew when the dreaded Gestapo might call. We waited — with agonizing patience — for affidavits and passports, and waded through endless routines and red tape — while one by one our dearest friends began to move — or disappear.

And so we came to the United States. Much has been written of the mute gratitude of persecuted people who arrive on these shores — I cannot describe our emotions with any more depth of expression than what has many times been written. You will be pleased to hear that Rudi, who has been in the United States Army less than two years, is now a Sergeant. He writes glowing letters filled with hope and courage, and we are very proud of him. Hans is rapidly becoming

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**F**RIDAY night.

Cold and sleety outside, pleasant and warm inside, the great Clinton Street Hall filled with young men and women and a sprinkling of older folks. Many a club on East Broadway suspended its meeting or postponed it, so that its members might have the opportunity to listen to a new figure in New York whose fame was growing, was, indeed, sensational—one Stephen S. Wise.

There was no dearth of orators in the ghetto, where people would talk sooner than eat, attend long-winded lectures much rather than sleep. A steady barrage of voices issued nightly from the little cafés on Canal Street and the high-stooped dwellings on East Broadway, to say nothing of the Educational Alliance, where speakers declaimed, orated and harangued their wide-eyed audiences in almost all the dialects of Eastern Europe till the lights went cruelly out, and they had to continue their orations under the patient and tranquil sky.

Those were the days of oratory, and the East Side was the happy hunting-ground of fanatics of every description. It did not take much to set off a discussion which lasted hours—a new poem, a new play, an actor or actress who had just made the first bow in a Yiddish play on the Bowery, anything to make one forget the terrible hunger or restlessness within. The discussions, usually in good humor, were sometimes lighted up by quick bitter wit and gloomy irony, depending on when the disputants saw their last meal.

But there were the crowned orators of the ghetto, the men—and women too—whose word went far, who were enthroned like kings not in the little cafés or club-houses on East Broadway on Canal Street, but in pulpits and on platforms, acclaimed by thousands. One naturally thinks of Maslansky, Syrkin, Zeff, Barondess, Zshitlowsky, and that stormy little petrel of a woman, Emma Goldman. Each one of these had his own little world, his own following, his own devotees, his own fanatics, who hung on his words, obeyed his command, followed his lead, and spread his gospel.

But Dr. Stephen S. Wise was a new voice in the East Side, new although he already had all New York by its ears. His very first coming to the city set off

## *The Early Days of a Beloved Leader Recalled on His 70th Birthday*

# WHEN STEPHEN WISE CAME TO THE EAST SIDE

By JACOB S. MINKIN

a sensation which attracted nation-wide attention. He rejected an invitation to become the rabbi of the wealthiest and most powerful congregation in the country, the cathedral synagogue of gilded Fifth Avenue, and rejected it amidst circumstances which made him the hero of thousands.

He received an invitation to preach in Temple Emanu-El, an invitation which, were he to submit, were he to follow the tradition and rules obtaining in most Jewish congregations in the country, was tantamount to election. It was a flattering opportunity for a young man not quite thirty-three who had not yet won his spurs in the rabbinate, a young man who for seven years was the rabbi of a comparatively obscure congregation in the West. To preach in Emanu-El, to occupy the pulpit of this golden-domed sanctuary of wealth and influence, to become the mouthpiece, if not the leader, of the uncrowned monarchs of American Israel, was the dream, the ambition, the secret longing and ideal of almost every reform rabbi in the country.

There was nothing that stood between Wise and his election, nothing except his strange conception of the rabbinate and the prophetic function of the Jewish ministry, a function that was flouted by the rabbis and laity alike. He preached his trial sermon as was expected of him, and the impression he made was stirring. The walls of the historic building fairly shook under the power of his words, under the impassioned fervor of his conviction, under the dramatic quality of his voice and eloquence. In manner and appearance, he stood before the congregation like a king before his people on the day of his coronation—grand, majestic and imposing, in the full power of his strength and manhood. His election was certain; nothing but a formality remained to be discharged.

That very night a meeting of the Board of Trustees was held, with Mr.

Louis Marshall in the chair. There was no difference of opinion, no dissenting voice or vote. But there was an understanding in the agreement, an understanding about which the men in the grandly-upholstered chairs hemmed and hawed and felt uncomfortable. By the rules of the congregation, the rabbi of Emanu-El was not a free agent; he could speak his mind, he could preach his doctrine freely, forthrightly, independently as his soul and conscience dictated, but must be discreet in his words, guarded in his utterances, cautious in his remarks, especially where the lay heads of the synagogue were concerned.

Dr. Wise's decision was, as might have been expected, swift and crushing. He begged for time to consider only that the blow he planned might be all the more overwhelming. In his own mind there was not the slightest hesitation. He was not the man to be chained and fettered, not in the pulpit where he alone was master. He went back to his hotel and penned a document which, for its novelty and historic importance, may be regarded as the Magna Charta of the Jewish pulpit. He wrote:

"The chief office of the minister, I take it, is not to represent the congregation but to proclaim the truth as he sees it. . . . But how can a man be vital and independent and helpful if he be tethered and muzzled? A free pulpit worthily filled, must command respect and influence; a pulpit that is not free, howsoever filled, is sure to be without potency and honor. A free pulpit will sometimes stumble into error; a pulpit that is not free can never powerfully plead for truth and righteousness."

It was a bombshell that shook New York; indeed, the whole nation. It made first-rate front-page newspaper copy which was carried all over the country.

He spoke to the trustees of Temple Emanu-El, but, over their heads, to the whole nation, to every church and synagogue where the word of God, coming like a glowing flame from the heart of the speaker, was not free; where the pulpit was a helpless tool in the hands of the pew-holders; where rabbis and ministers were docile lambs of their wealthy paymasters.

The response was immediate, but, on the whole, not uniformly encouraging. While there were many who answered the call, rallied to his banner, and accepted his challenge, recognizing the shame and sham of their position, there were others, servily-minded pulpsters, by long habit so used to their bonds that they no longer chafed under their sting, who denounced him as demagogue falsely parading as a Sir Galahad.

The news of Dr. Wise's performance quickly percolated to the East Side, and it created a sensation. His gallant fight appealed to the revolutionary-minded denizens of the ghetto, and they acclaimed him a hero. Not that they had any particular interest in the actual merits of the struggle, for the orthodox pulpit was the freest pulpit in the world. Week after week the rabbis made their congregations squirm because of real or imaginary sins without ever so much as a word of protest or criticism. Indeed, the tougher the sermon, the more merciless the scolding, the surer the fame and reputation of the preacher. No rabbi was considered worth his salt unless he drenched his congregation with the tears of the penitents at least once a week.

But the good people of the East Side had their own grievance against their wealthy brethren of Fifth Avenue. If they did not actually hate them, they resented them; they resented them for their offensive ways, condescending manner, and patronizing attitude. Their charity was without grace, their philanthropy without tact, their liberality without goodness, their so-called friendship without warmth. They were brothers of the flesh, but the flesh was without spirit, and was therefore cold, dry, and unfeeling. When, therefore, Dr. Stephen S. Wise, the slayer of the dragon, the man who, to be free, had defied wealth, position and influence, appeared among them, he was received with the welcome due his gallant conduct.

Lucky for him that he had not made his debut in the Educational Alliance, the citadel of the "Deutschen," a place shunned by the more radical of the Jewish quarter of New York. But even so he came pretty near breaking up his first meeting, for he committed the tactless blunder of bringing with him a hand-organ. A hand-organ on the Sabbath and in the very bastion of orthodoxy! Venerable men shook their heads and quickly left the hall in protest. Even some of the younger men were surprised and skeptical, but they remained in their seats.

Dr. Wise rose and read a few lines in Hebrew with much feeling and pathos. His voice was deep and resonant, and possessed rare clarity and distinction. Everyone felt that such must have been the glory and beauty of the Hebrew word when it was uttered by his forbears, the prophets of Israel!

He then delivered his sermon, the first of such intensity and dramatic power to be heard on the East Side. Much of what Dr. Wise said has been forgotten by this writer. Only the general effect remained, and the effect was electrifying. There were budding rabbis in the audience, men who had either attended or were preparing to attend the Seminary, and their eyes shone with delight and envy. What he said was perhaps not particularly new to the "intellectuals" or to the Hebraists brought up on the writings of Ahad Haam and the other men of the Jewish revival; but his precise manner, his perfect diction and faultless oratory fell like a spell over the congregation.

It was Dr. Wise's second trial sermon. Instinctively he felt that to conquer New York, he must win the East Side. Other men came to the ghetto out of curiosity; he came to win hearts and gain a following. He knew the potentialities of these men, their latent powers, their alertness, their wide-awakeness, their quick apprehension of what was needed, what was wanted in Jewish life to make it alive, strong, and dynamic. What was striking, what was stirring, what was vital and lasting in the life of the Jews of this country—their noblest men, their greatest leaders, their richest contributions—came from that part of Jewry heretofore spurned and looked down upon by their wealthier brethren.

He came to win their support, their loyalty, their influence for what he had in mind.

It was a trial sermon that succeeded.

For beyond the dramatic and spectacular, his hearers saw Wise the man—the leader, the champion, the servant and lover of his people. They saw in him what millions saw later—the heart and conscience of his wronged and eternally misunderstood people, their mighty voice, their great hope, their unflinching faith. They saw in him a titanic force destined to shape its future, toiling, battling, and striving against other forces which would check its progress and impede its course. Watching Wise and listening to him, they saw the spirit of the ages, they heard the voice of centuries quickened into life again—that voice and spirit which, though crushed and beaten, remains undefeated.

Dr. Wise has since made many other conquests. He graduated from Clinton Street Hall to Carnegie Hall with its great auditorium, galleries, balconies and loges, with scores of perspiring ushers hard put to it to find seats for the pressing crowds who come to hear the far-famed orator. But always has he remained loyal to his people, never has he spurned the hands that raised him to greatness, fame and leadership. He still moves in the midst of his original entourage. His friends, his intimates, his associates have not changed. They still toil, plan and dream together.

Although founder, builder and master of many more institutions than any other living man, Dr. Stephen S. Wise has been remarkably consistent. For no matter what his extraordinary range of enthusiasms may be—and it was his enthusiasm and organizing genius which spelled into being the Free Synagogue, the American Jewish Congress, the World Jewish Congress, and the Jewish Institute of Religion—I know of nothing in which he glories most than in his labors in behalf of Zion. It is the crowning achievement of his life, both his joy and hope, his dream and ideal. He was a Zionist at twenty-four when, at the Second Congress, he fell under the spell of Dr. Theodor Herzl, and at seventy he is still Zion's ardent lover, mighty voice, vigorous defender, and crusading spirit.

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**H**ISTORIANS of German literature relate that when Goethe visited the battlefield of Jena after the decisive battle between the French army under Napoleon and the German Kings, he ignored the traces of the great human tragedy that had been enacted, and became entirely absorbed in the study of the vertebrae of a sheep-skull that he picked up on that bloody field. Goethe was studying zoology while surrounded by scenes of human madness and willful destruction! Such is the ability of genius to rise above all temporal suffering and concern itself with the universal elements that lie beyond it and outlast it.

In our own history, or legend if you will, we have the tale of Rabbi Yochanan ben Zakkai who, during one of the most tragic periods in the history of his people, was asked by the Roman Emperor what boon he most desired. Promptly he responded, "Give me Yabneh and its villages, there to establish my school." The inspired leader saw beyond the calamities of his people to possible future blessings, if only they kept their spiritual treasures alive and flourishing in their hearts and minds.

The present seems to be a somewhat inappropriate time to celebrate the efforts of a man engaged mainly in the field of literary creation. Our chief concern now is the salvaging of bodies, the bodies of the remnants of our people. But tribute must be paid to the spirit that manages to surmount the melancholy of these days and devotes itself to the conserving of our national treasures.

The lovers of the modern Hebrew literature and scholarship in various American cities have recently celebrated at festive gatherings the fortieth anniversary of the combined literary and public activities of Dr. Simon Bernstein. And it is interesting to note that the praises uttered on these occasions and the estimates of Dr. Bernstein's talents were as varied as the number of the eulogists themselves. Thus, while the one admirer praised the warm-hearted Zionist and public worker, another grew eloquent over his distinguished labors in the field of Hebrew journalism, and still another spoke of his scholarly work in the field of mediaeval Hebrew poetry and like remote subjects.

There is a successful synthesis there, a careful and planned blending of the

practical with the ideal, the past and its beauties projected into the prosaic present, and both, again, thrown forward into the clearly-visioned future.

Before me as I write this account of a man's work lie spread out more than a half dozen of his major works. And these embrace books in the field of Jewish historiography, studies in mediaeval Jewish poetry and biography. To describe each of them would require a good-sized article, because of its content and treatment. Because, again, if the author is strictly realistic and the cold-blooded critic in one instance, he becomes the poet and the dreamer in another; if he is the man with the scalpel when handling a musty and faded old manuscript, he becomes almost a lyrical dreamer of dreams when reconstructing a personality out of a few stray passages and incidents. Dr. Bernstein does all this in his biographical and other writings. He is poetical in his "Bechazon Hadorot," "The Vision of the Ages," and "Shomrei Hachomit," "The Guardians of the Walls," both of which deal with, and resurrect, certain luminous personalities of the past—poets and dreamers, cabalists and redeemers, lexicographers and codists, seers of visions and planners of messianic utopias. He becomes one of them for the time being, sharing their visions and penetrating beyond the wall of time and life separating him from their own time and life, and thus is enabled to infuse the blood of life into those wandering shadows.

In Dr. Bernstein's reconstructions one lives once more and shares in the divine ecstasy of Solomon Molcho, the Marrano who bearded Pope and Emperor in his self-hypnotized faith in the approaching day of Redemption and his own chosen mission to bring about its realization, the Molcho who wrote, "I have a beloved one in this land (Palestine) whom I've loved from the days of old, and my soul longs for her, but her father and mother have hidden her away and I cannot speak for her," and who dreamt of "engaging in warfare against the Turk" and snatch-

## FORTY FRUITFUL YEARS

The Literary Anniversary of Dr. Simon Bernstein

By HAROLD BERMAN

ing Palestine away from his hands," but who ended his days on a burning pyre in Italy. And one lives once more with the author of the "Shulchan Aruch" (the set table), described as the "creator of the Jewish (theocratic) constitution," and not the much-maligned, cut-and-dried ritualistic work that hung like a milestone around every observant Jew's neck. And it is almost an inspiration to describe the Friday night hymn of Solomon Alkabetz, the "L'cho Dodi" sung in the Friday eve service at the synagogue, as "the Jewish Marseillaise," or to speak of the 18th century Italo-Jewish poet and ethical writer, Moses Chaim Luzzatto, who forsook his home in sunny Italy and journeyed to Palestine where he was cut off before he reached his full maturity and development, as "the forerunner of Herzl" in his love for Palestine. Bernstein sincerely loves and deeply admires these God-intoxicated men, hence he is able to re-create them and their dreams for us.

On the other hand, when he is engaged in the laborious and exacting task of editing and collating the partly or wholly forgotten compositions of the ancient past, he becomes the conservative, fact-sifting and syllable-weighting student who corrects and amends and changes until the correct reading emerges and the phrasing becomes clear to all. Imagination has a place here too, but its scope is limited and confined, as it should be.

Dr. Bernstein has had a long and active career in the Zionist field. He joined the staff of the World Zionist Executive in Berlin away back in 1912. At the outbreak of the first World War he went to the Zionist office at Copenhagen, Denmark, where, in association with Dr. Martin Rosenbluth, he edited the *Zionist Bulletin*. From there he journeyed to England, and in 1921, after a stay of two years, came back to America. He joined the staff of the Z. O. A., and with

[Continued on page 23]

IN THE service club at Fort Adams, Rhode Island, a young Jewish corporal recently approached Protestant Chaplain Earl Sidler. During their conversation the corporal told the chaplain that he was receiving his discharge in a few weeks. Was there any way in which he could be of service to the chaplain before he left camp? The chaplain, who knew of the boy's fine tenor voice, asked how he would like to sing at his services some Sunday morning? The corporal readily agreed, and two weeks later he sang a solo at Sunday morning services in the chapel.

Chaplain Sidler wrote, in a letter to Lavy Becker, Chairman of the Jewish Welfare Board's New England section, "A gesture like this is far better than all the books and lectures written on religious tolerance in the results it obtains. The spirit of that Jewish young man has left a deep impression, not only with myself, but with all who heard him."

☆

THE local Jewish families in Lawton, Oklahoma, decided to entertain the soldiers of nearby Fort Sill at a big seder last Passover. When 250 soldiers responded to their invitation, though, they sent out a call for help. All faiths promptly responded. The Methodists offered their church. The Baptists furnished tables. Other equipment was supplied by the Lawton Masonic Lodge and by Fort Sill itself.

In a similar spirit, many of the Jewish boys from Fort Dix, N. J., who received Passover furloughs, voluntarily agreed to return on Friday morning (April 3rd) so that observant Catholics at their camp might get home for Good Friday.

☆

PRIVATE M. M. WASCHLER, stationed in Greenland, recently wrote to the Jewish Welfare Board's Army and Navy Committee in Philadelphia, telling how, despite the absence of a rabbi, the Jewish boys up in those parts have been able to conduct regular religious services. The hero in this situation is Father Walsh, the Catholic chaplain in Greenland, who "has and is doing all in his power to help us through these difficult times. It was through his untiring efforts in behalf of the Jewish boys that we hold services, although brief, every Friday night," according to Private Waschler.

## STORIES OF INTER-FAITH IN THE UNITED STATES

Compiled by the Jewish Welfare Board

RABBI ISAAC TOUBIN of the Jewish Welfare Board returned from Cuba where he conducted Passover services for Jewish soldiers stationed there. To one of his Seders came a young man from Whitfield, Mississippi. Rabbi Toubin later wrote to the boy's mother, Mrs. C. K. Jones of Whitfield, Miss., and told her of the meeting. He received the following reply:

"Dear Rabbi: I received your letter today, sending my son's regards who was a guest at a Passover Seder in Guantanamo Bay, Cuba. I don't think I ever had the pleasure of meeting a Rabbi but I will always love them from this day on because you are the first and only Preacher of any Denomination that has written me about my son. My son has been away seven years. He came home in 1939 for a short visit. I have lost my husband and my youngest son is in the Naval Air Corps. So I am very much alone. I only have the 2 boys and I love them so much and I want you to pray for them and for me too. I have never been in your church, don't know anything about your religion, but it must be awful good to have one so kind to conduct the Service. I am thanking you again and I shall write my son today and tell him of your letter."

☆

INTER-FAITH harmony gained another ten yards in Paterson, N. J., when an Italian chef cooked the food for a spaghetti dinner sponsored by a Jewish soldier at the home of an Irish couple, attended by a Staff Sergeant of German extraction.

The cast of characters, in order of their appearance, were:

Italian chef Private Frank D'Arce  
Jewish soldier Staff Sergeant Burton Bernstein  
Irish couple... Sergeant and Mrs. Richard P. Donnelly  
Nordic sergeant Eugene J. Bachmeier

THANKS to Bert Horowitz, three R.A.F. men — non-Jews — visiting the United States recently got a taste of American hospitality. Mr. Horowitz, JWB worker in Highwood, Ill., and members of the local JWB Army-Navy Committee, helped secure special rates for them at a hotel in Chicago, and also entertained them at several functions both in Chicago and in Highwood. T. B. Burgess, father of one of the boys, wrote from London to Mr. Horowitz:

"Thanks for the good time you gave my son Allan and his friends. Allan has already given us an account of the marvelous time he had in Chicago, thanks to you. I hope you will regard this small expression of appreciation as symbolic of the gratitude that we people in England feel towards you over there and especially to those who have given such wonderful hospitality to our boys.

"We hope that the contacts established during this war will result eventually in a wider understanding of each other's problems and a better appreciation of their qualities, and lead to that close friendship between our two peoples which is so necessary for the future of the post-war world. Again I thank you personally and the organization you represent for your good work towards this end.

"I hope you will give our address to any of your people who might like to call on us. We couldn't, of course, do anything as spectacular as you have done for Allan, but we should at least give them friendly greetings and let them realize that they have friends on this side."

☆

A TROUBLED young man came up to Chaplain Edward Sandrow at Fort Riley, Kansas, and pointed to a telegram which he had just received: "YOUR MOTHER DANGEROUSLY ILL IN LOCAL HOSPITAL. CAN YOU COME HOME." It was signed by the police department of the private's home town, somewhere in the Midwest.

The chaplain looked at his watch. It was 9:00 P.M. The sergeant of this sol-



dier's troop would have departed after a long arduous day.

There was only one thing for Chaplain Sandrow to do.

He phoned the private's troop commander, a Captain J—. Captain J— had gone to bed after a gruelling day under the torrid Kansas sun. But the Captain quickly dressed and came to the chapel. Captain and chaplain drew up the necessary papers, and the private got his leave.

Three days later Chaplain Sandrow received a letter: "How can I ever pay you for your interest in me? I arrived just in time to hear my mother breathe her last. She died peacefully, but I shall always be grateful to God that I was present."

Now, the private in this story isn't a Jewish boy. But upon his return to camp, he sought out Chaplain Sandrow and said, "May I give you my word, that because of your kindness to me and your interest in my behalf, I shall dedicate the rest of my life to good-will, to understanding, to the friendship of Christian for Jew, of man for man."

MAURICE KRINSKY placed the kit in the packet and typed a short note:

"Dear Private Folterman: As you may know, the Jewish Welfare Board has already mailed thousands of these kits to American servicemen of Jewish faith throughout the United States. Please accept this kit with my sincerest wishes for your continued welfare and good health."

He signed the note, "Maurice Krinsky, Jewish Welfare Board representative in Neosho, Mo."

The next morning, Private Arthur W. Folterman opened the packet at Camp Crowder and read the note. He looked through the kit, which contained an Old Testament and a Hebrew prayer book, as well as stationery and sewing material, and penned a letter of thanks to Krinsky.

"Dear Mr. Krinsky," he wrote, "This is just to let you know that I received the kit you so kindly sent to me. I appreciate your kindness and admire the thought which prompts such action."

"I am a Christian and I attend the Lutheran Church regularly. My church keeps in touch with our boys in the service, so I know how it feels to have the knowledge that we are remembered by our congregation at home. You may

have the satisfaction that your efforts were not in vain. I turned over the kit to one of the Jewish boys in my company. He seemed pleased to get it."

"After all, we are living together and shall be for some time. Maybe we'll have to be dying together. We try to understand and respect each other's religious preferences."

"Respectfully,

"PRIVATE ARTHUR W. FOLTERMAN."

☆

DURING the first World War, a young man named Aaron Fate served as a private with the 77th Division—an outfit which produced many a Jewish hero. Now, Fate isn't the kind of chap who will allow wars for survival to be fought while he remains at home. At the age of forty-eight, he recently went down to his local enlistment center in St. Gabriel, Calif., and talked his way back into uniform. He was sent to Camp Grant, Illinois.

One day Private Fate fell ill. For four weeks he lay bedridden at the camp hospital. News of his plight reached St. Gabriel, and the townsfolk agreed that something would have to be done. No one had been better loved, or more respected, in that community, than Aaron Fate.

Mrs. Fred Calin and Mrs. Edward Calin, of St. Gabriel, had known Aaron since childhood. When they heard that

he was ill, they lost no time in packing their bags and getting started. They traveled 3,000 miles. They braved a flood and survived a train wreck. But when Visitors' Day next came around at the Camp Grant Base Hospital, Private Fate was not alone.

Later, home in St. Gabriel once more, the two women attended the local Catholic church, of which they were members, lighting candles for the recovery of their Jewish soldier friend, and praying for his speedy return to health.

☆

PRIVATE H—, stationed at Camp Croft, S. C., is not a Jewish soldier. Nevertheless, he wanted to observe the Yartzit recently for his closest friend, a Jewish boy who died two years ago. H— came to the Jewish Welfare Board representative at the USO club in Spartanburg, S. C., and asked if such an arrangement could be made. He was promptly invited to Sunday morning Jewish services at the camp chapel.

So grateful was Private H— for this opportunity to recite the Kaddish for his deceased friend, that he insisted on offering a contribution in the boy's memory.

☆

HIRE is a letter written by a Catholic soldier, Corporal Patrick D. Fisher:

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## GREAT PALESTINE EXPANSION PREDICTED

THE prediction that "Palestine, and indeed the whole Near East, is due to expand in the next generation in the way in which the American Southwest did within the last hundred years," was made by Robert Szold, who has just returned from Palestine, during an address before more than one hundred leaders and members of the national board of Hadassah, meeting at their annual mid-winter conference.

Surveying the political, agricultural and industrial developments in Palestine, Mr. Szold reported that Palestine produced more than forty million dollars worth of goods on army order during the past year. "Palestine's industries are now turning out millions of water and gasoline containers, ambulance bodies, and government trucks for the armed forces," he stated. "New plants have

been set up to produce receptacles for storage batteries, bath tubs, heavy castings and small ships, while countless converting depots are turning coal-burning locomotives into oil burners. An essential oil factory in the Haifa Bay district, according to an official report, is now acknowledged to be one of the most efficient plants of its kind anywhere in the world."

Mr. Szold cautioned his listeners to remember, however, that Zionism is and must continue to be essentially a back-to-the-land movement. "though for the immediate future, and in view of the imperative needs of masses of Jews who are now there and who will enter later, emphasis must necessarily be on industry and on its concomitants—trade, commerce and transportation."

# THE NEWS OF THE MONTH

**I**N a special message to the State Legislature accompanied by a bill, Governor Dewey took steps to create a temporary commission of twenty-three to study anti-discrimination laws and report to the Legislature next year recommendations to give the State "an established policy" designed to eliminate such discrimination.

This action will kill pending anti-discrimination bills. Assemblyman Steingut, Democratic minority leader, and two negro members of the Assembly, expressed disappointment that the Legislature would not act on anti-discrimination measures this year. They hoped that the proposed committee would not be "just another committee."

The body that is to be created will consist of three State Senators, five Assemblymen, and fifteen others to be appointed by the Governor. It will have an appropriation of \$25,000, and is to report its findings by next February.

☆

TAXES in Palestine were increased substantially by the Palestine administration to cover in part an expected deficit of four million pounds. The government stated that Palestine's normal services and wartime measures cost fourteen and a half million pounds, and warned that expenditures may rise above that figure.

☆

BRITISH censorship in Palestine has held up publication in the local press of President Roosevelt's statement to Zionist leaders, authorizing them to quote him as declaring that the United States Government has never given its approval to the White Paper and that "full justice will be done to those who seek a Jewish National Home." At the same time, the censors have permitted the Arab press to publish protests against the President's statement.

The Arab News Agency this week reported that "highly important contacts are now taking place between Arab kings, princes and heads of states in connection with the Palestine question and the recent developments in the United States." The report adds that this exchange of views is proceeding with the object of securing joint Arab action.

It was learned in Jerusalem that Nahas Pasha, Prime Minister of Egypt, expressed doubt as to whether President Roosevelt had really made the statement. He has instructed his minister in Washington to make the necessary inquiries regarding its authenticity.

A public reply to the Egyptian Prime Minister was given by Rabbi Wise at a dinner tendered to him at the Waldorf-Astoria in New York by the Jewish Institute of Religion on the occasion of his seventieth birthday. Rabbi Wise said: "I should like to convey to Nahas Pasha, Prime Minister of Egypt, whom I view with most vehement, but far from unique, detestation, that I venture to say nothing by way of answer, except that all of my statement was on the authority of the President of the United States; and was fully written out in advance—even including punctuation—and not by Malcolm MacDonald, author of the White Paper of 1939. I also find savage glee in observing that Nahas Pasha has at long last emerged from the torpor of his neutrality with regard to the Axis-United Nations conflict, to comment on the conference with the President."

☆

THE opposition of the War Department to the Palestine resolution is not due to the protests which the Arab states

have sent to the U. S. Government, it was reliably learned in Washington.

It was revealed that Secretary of War Henry L. Stimson addressed his letter on the resolution to the Senate Foreign Relations Committee exactly on February 7th, long before it became known that the Arab governments intended to make representations to the United States. Zionist leaders were informed of this letter on February 17th.

Similarly, it was learned that General George C. Marshall, Chief of Staff of the Army, who testified in opposition to the resolution before a closed session of the Senate Foreign Relations Committee, appeared there on February 23rd, prior to any protests by the Arab countries.

☆

DREW PEARSON, in his newspaper column, revealed that the developments on the Palestine resolution were a result of Major General Patrick J. Hurley's talk with President Roosevelt on problems of the Near East. "Maj. Gen. Hurley," Pearson wrote, "who conferred with Arab ruler Ibn Saud on Saudi Arabia's oil, reported that the Arabs would revolt against further Jewish migration: Arab-Jewish riots would trouble British troops, might complicate a second front. The President, harassed by Hurley's harangue

## SMILANSKY AND HANTKE CELEBRATE SEVENTIETH BIRTHDAYS

**T**WO noted Jews quietly celebrated their seventieth birthdays in Palestine. One was Moshe Smilansky, Hebrew writer and president of the Jewish Farmers Association, and the other was Dr. Arthur Hantke, director of the Keren Hayesod.

Smilansky came to Palestine from Russia in 1890, and was one of the first farm laborers in the first Jewish settlement, Rishon-Le-Zion. He has greatly contributed to the cultural and agricultural development of Palestine. In 1934, on his sixtieth birthday, a colony, Kfar Moshe, was founded in his honor, and the British Government made him a

member of the Order of the British Empire.

Dr. Hantke, who was born in Berlin, was a pre-Herzlian Zionist and one of the founders of the Zionist movement in Germany. He was a member of the Inner Actions Committee for ten years and a member of the Board of Directors of the Jewish National Fund for five years. From 1922 he has directed the activities of the Keren Hayesod in Central Europe, and since 1926 he has been the managing director of the World Keren Hayesod in Jerusalem. He is also a director of the Anglo-Palestine bank.



on banefulness of the British, suggested the ex-Secretary of War report to the present Secretary, Henry L. Stimson. Hurley did. There was a meeting of minds. Stimson had sent a letter to Senator Connally, chairman of Foreign Relations, on Jewish migration, and later sent Chief of Staff Marshall to testify before Connally's committee."

☆

THE British Foreign Office does not command "unlimited confidence" when it comes to the question of saving Jews and other persecuted people in Europe, an article in the London *Spectator* states, commenting on the refusal of the British Government to establish a War Refugee Board on the pretext that a Refugee Department exists already at the Foreign Office.

The article urges that members of Parliament interested in rescue work "make the Government conscious of their vigilance." It emphasizes that "the country is in some danger of falling behind the United States with regard to saving Nazi victims from Europe."

☆

BRITAIN's obligations to the Jews in regard to Palestine are a "part of international law" and a "matter for the conscience of mankind," Prime Minister Jan Christian Smuts, of the Union of South Africa, declared in a message addressed to the United Palestine Appeal here on the occasion of the opening of its 1944 drive to raise \$4,000,000.

☆

A REPORT on Jewish life in the United States and the attitude of Jewish groups there towards helping Russia in the war against Germany will be delivered at the third annual convention of the Jewish Anti-Fascist Committee which opens in Moscow on April 2nd, attended by delegates from factories, military units and partisan detachments.

The report, which will be delivered by Prof. Solomon Mikhoels and Col. Itzik Fefer, who visited the United States as a Jewish cultural delegation from Russia, will be one of the major points on the agenda.

☆

THE case of a non-Jewish Dutch nurse who voluntarily followed a Jewish patient to a concentration camp and deportation is reported by the Dutch news agency Aneta.

## THE TERRORIST OUTBREAKS IN PALESTINE

By VICTOR M. BIENSTOCK

PALESTINE police disclosed that up to the first week in March they arrested fifty persons in Jerusalem, Tel Aviv and Haifa in connection with the recent outbreaks of violence there. These persons were rounded up on suspicion of being members of the Irgun Zvai Leumi, the Jewish extremist group which has publicly assumed responsibility for the terror, or of another terrorist group known as the "Stern Gang." (Abraham Stern was killed in a gun-battle with police in February, 1942, following several bombings and assassinations which occurred at that time.)

The last group of men arrested, twenty in number, were all prominent Revisionists. Among them was Shalom Rosenfeld, news editor of the Revisionist daily newspaper, *Hamashkoff*. The police are continuing to apprehend Revisionists in Jerusalem, Tel Aviv and Haifa. A police report stated that a couple taken into custody in Tel Aviv had in their possession a suitcase containing a complete wireless transmitter.

New Irgun posters have appeared in Jerusalem and elsewhere admitting responsibility for the bombing of the tax offices two weeks ago and reiterating that the organization will continue to fight for its political objectives. The posters also assail Palestine Jewish leaders and newspapers for denouncing the terroristic tactics.

The Irgun is reported by observers here

to number about 1,000 members, of whom only a small minority are active. The Stern Gang, which is believed responsible for the shootings for which the Irgun has denied responsibility, is understood to consist of about fifty. One official source, however, estimated that there were 4,000 members in the Irgun and about 1,000 in the Stern group.

Meanwhile, the police have placed guards in all public buildings in an attempt to thwart further bombings. Persons seeking to enter the gates surrounding the law courts in Jerusalem are now searched by the guards.

The activities of the terrorist groups, although they have had a psychological effect on the population far out of proportion to their extent and gravity, have not greatly affected relations between Arabs and Jews. There is probably more routine association between the two peoples than ever before. Relations between the Jewish population and Britain, however, have deteriorated badly, almost to the point of open hostility. British officials have been charging openly that Jewish leaders are not co-operating in smashing the terrorist organizations. On the other hand, the Jews accuse the British of laxity in meeting the terrorist threat. Some circles even charge that the British administration welcomes the outrages as a means of discrediting the Zionist cause in the eyes of the world.

— By the Jewish Telegraphic Agency

The nurse had been taking care of a Jewish youth, who had lost both of his legs in an accident, for several years when the Germans invaded Holland. She continued caring for the boy until last year, when he was ordered to a concentration camp during the mass round-up of all Netherlands Jews by the Germans. When she heard that her patient was to be deported to Poland, the nurse asked the German authorities to allow her to go with him. Permission was granted. Both of them are now in Poland.

☆

A BILL outlawing anti-Jewish discrimination in offices and by employers in the

province of Ontario has passed its first reading in the Ontario Parliament. Introduced by the Attorney-General of the province, following a suggestion by Governor-General Matthews in his annual Speech from the Throne, the measure is being supported by all major political parties represented in the legislature. The bill was sponsored by the Canadian Jewish Congress.

☆

THE largest and most elaborate park ever to be established in Tel Aviv was opened this week at ceremonies marking the seventieth birthday of the late Meir Dizengoff, first mayor of Tel Aviv and

one of its founders, after whom the park is named. The formal opening of "Gan Meir," "Meir's Park," was attended by the entire municipal council and representatives of the Palestine Government and Jewish institutions.

☆

FIFTY thousand dollars was contributed in Detroit by Moishe Shaver, communal leader and chairman of the Gevorkshafen Campaign, for the establishment of an institution in Palestine in the name of his late parents.

THE charge that "Jewish soldiers in the Polish Army in democratic Britain are being treated by their Polish fellow soldiers as Jews were treated in pre-war anti-Semitic Poland" was voiced in London by Capt. J. Halpern at a meeting arranged by the Committee for a Jewish Army.

☆

Captain Halpern stated that Jewish soldiers in the Polish Army have been warned by their non-Jewish comrades that when the second front opens it will be difficult to tell whether Jews were killed by German or by Polish bullets. "These Jews," Captain Halpern continued, "feel that they have no place in the ranks of the Polish Army. They should be given the opportunity to serve in Jewish units."

☆

AMERICANS who wish to aid their relatives and friends in the U. S. S. R., particularly those from Poland and the Baltic states who are now domiciled on Soviet territory, may avail themselves of the facilities of the Hebrew Sheltering and Immigrant Aid Society which has resumed its service of sending food and clothing packages to the Soviet Union.

☆

THE government of Brazil has agreed to admit five hundred Jewish children from France, the Hias-Ica Emigration Association in New York has been informed by its branch office in Rio de Janeiro.

☆

AN attack on the Nazi theory of racial superiority and the German treatment of minority peoples has been made by Dr. Alejzije Stepinac, Archbishop of Zagreb and Metropolitan of Croatia, it is reported by the *Neue Zürcher Nachrichten*.

The paper states that the Archbishop's address was delivered to an audience of 20,000 which had gathered outside the Zagreb Cathedral, because the church could not hold all the people who wished to hear it. "The Catholic Church," Dr. Stepinac stated, "can never admit that any one race or people—because it is, perchance, numerically or militarily strong—should violate smaller races and peoples."

☆

SELECTIVE SERVICE headquarters announced this week that Jewish men will not be inducted or sent for pre-induction physical examination during the Passover week, April 8-15. In a letter to the Synagogue Council of America, which had requested that this be done, a Selective Service spokesman stated that the Army and Navy had both agreed.

☆

LOUIS FITCH, K.C., president of Canadian ORT, told an Inter-Group Conference in New York of the great accomplishment of the refugees and German-Jewish internees in Canada in connection with the war effort. He praised the work of ORT on behalf of the Jewish refugees and war victims.

☆

LED by Rabbi Modechai Nurok, a member of the World Mizrahi executive and one of the leaders of the World Jewish Congress, who escaped from Riga to Russia, thirteen rabbis of Russia and of Poland issued in Moscow a joint appeal to the Jews of America and other democratic countries urging them "never for a moment to forget your duty to help the valiant Red Army by every means in your power."

☆

A BRITISH military court in Jerusalem sentenced Ouzi Glass, 19, to seven years' imprisonment "with special treatment" for possession of a revolver and three rounds of ammunition.

Young Glass, who is a resident of the village of Yaugr, told the court that his sole reason for possessing the revolver was that he needed it in connection with an invention to convert a revolver into a hand machine-gun.

☆

THE British Government rejected a proposal that it establish a War Refugee Board in England similar to that established in the United States.

Its decision was announced in the House of Commons by Under-Secretary for Foreign Affairs, Richard K. Law, who represented the British Government at the Bermuda Conference. "For constitutional reasons I cannot see how we could imitate the structure of the American War Refugee Board," he said. "Also for practical reasons we would not gain any advantage by imitating." He added that a Cabinet committee concerned with the refugee problem is already in existence in England.

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## Shertock Demands Britain Combine Jewish Fighting Forces

THE demand that Britain fulfill its promise to establish a Jewish fighting force was voiced at a public meeting in London by Moshe Shertok, head of the political department of the Jewish Agency, who is in London to participate in discussions with British officials on post-war Palestine. He urged that the British Government combine all Jewish military units scattered throughout the Mediterranean theatre of war into one Jewish army.

British official circles explained that the Jewish army has not been raised chiefly because of "administrative difficulties which would arise if every race or religious minority in the British Empire raised its own army." The statement also pointed out that it is difficult to identify or gather throughout the world all the Jews wishing to serve in such army, "not to mention the welding of the army into a single unified whole."

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A TWELVE-POINT program on the Biltmore Declaration was drafted by David Ben-Gurion, upon resuming his post as chairman of the executive of the Jewish Agency, it was learned in Jerusalem. This program will be included in a memorandum which the Jewish Agency in London will submit to the British Government.

It is understood that since Ben-Gurion and Dr. Weizmann have reconciled their differences, the former will not proceed to London. The reconciliation was reached on the basis that Dr. Weizmann's sphere of action is in London and Ben-Gurion's remains in Jerusalem.



A SPECIAL committee consisting of Joseph Proskauer, president of the American Jewish Committee, former Governor Alfred E. Smith and Will Hays, president of the Motion Picture Producers and Distributors of America, has been formed for the purpose of combatting any racial propaganda that may arise in the coming Presidential elections, it was revealed by Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews.

AN Allied war prisoner who reached England after escaping from Germany, reported a new horror story. While he and the captured soldiers were being taken from Leipzig to Breslau, their train stopped at a small village station. "We noticed," he told, "alongside the railway line a camp surrounded with barbed wire in which were lying and standing several hundred Jews, including a small number of women, who looked as if they were starving. We started throwing the Jews everything we had, including foodstuffs which we had just received from the Red Cross, cigarettes and even handkerchiefs. The Jews seemed extremely moved. They ran to collect the things which we threw to them. But suddenly the guards unleashed dogs. We saw the Jews struggling with the dogs. They were shouting at us, but we did not understand what they were saying. In the meantime, the German guards ordered the train to leave immediately. The voices of the Jews could still be heard for several minutes after we pulled out."

THE Fascist newspaper *Popolo D'Albania*, published in that north Italian city, carries a suggestion that Jews be tattooed on the right cheek with a mark covering one square centimeter of skin. Free Masons, the paper further suggests, should be branded with a mark half the size of that placed on Jews.

NEGOTIATIONS for the establishment of a rabbinical seminary in Russia to graduate orthodox rabbis for service in all parts of the U. S. S. R. are now being conducted by the Moscow Community and central Soviet authorities, it was reported by the Vaad Leumi, the Jewish National Council of Palestine.

Vaad Leumi officials stated that their information was based on advices received from Moscow. They added that the Mos-

cow Jewish Community is now recognized by the Russian Government as the official spokesman on religious affairs for the Jews of Russia.

PATRICK MALIN, American vice-director of the Intergovernmental Committee for Refugees, visited Jerusalem en route to Turkey to study possibilities of rescuing Jews from the Balkan countries. During his stay, Mr. Malin conferred with officials of the Palestine Government and with members of the Jewish Agency on various aspects of the refugee problem.

Well-informed circles in Palestine warned against the belief that any considerable number of Jews will be enabled to escape from Nazi-held territories. The German authorities have succeeded in wrecking virtually every agreement reached so far with these countries on the emigration of Jews. But the rapidly altering military situation, especially the fact that the Russian Army is approaching the borders of Rumania and Hungary, may weaken Germany's ability to block the departure of Jews from the satellite countries.

THE first steps toward mass evacuation of Jewish refugees from Rumania and Bulgaria have been completed in Ankara, Turkey, by Ira A. Hirschmann, representative there of the United States War Refugee Board.

Mr. Hirschmann revealed that Turkey has agreed to the passage of 5,000 children to Palestine. He added that negotiations for a Turkish ship, capable of carrying 1,000 children at a trip, were progressing. The ship will pick up its passengers at Constanza, Rumanian Black Sea port, and take them to Haifa.

The British authorities, Hirschmann said, will provide Palestine visas and he is hopeful of getting a German safe conduct. At the present time, only about 100 persons weekly are allowed exit from the Axis-controlled Balkan states. They are allowed twenty-four hours to pass through Turkish territory.

FIFTY Jewish children from Bulgaria arrived in Haifa. They were met by representatives of the Jewish Agency and taken to Jewish settlements where they will reside and be educated. The last group of Rumanian Jews who were held in Cyprus for more than two years also landed in Haifa.

☆

ALL Jewish engineers and technicians who were dismissed from the large industrial war plants in Rumania for racial reasons have been reinstated, the *Gazette de Lausanne*, Swiss newspaper, reported.

FOR trying to intervene in behalf of Jews, Col. Alexanderu Dobre, a high Rumanian military official, was arrested and sent to a concentration camp, it was reported from Bucharest by the German news agency Deutsche Nachrichten Bureau.

OBJECTIONS to mass immigration into Canada have been raised in the Provincial Legislature by members of the "Union Nationale" party, who are followers of the ex-premier, Maurice Duplessis, sponsor of an anti-immigration resolution in the Legislature.

*The foregoing news digest includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is world-wide.*

## WEIZMANN THE SCIENTIST HELPS AGAIN

DR. CHAIM WEIZMANN, president of the Jewish Agency, who, as a chemist of international distinction, made important scientific contributions to England during World War I, was credited by Vice-President Wallace with helping the present American war effort.

"I know it from my own definite personal experience that Dr. Weizmann made it possible for us to avoid a very, very serious mistake in terms of the war

effort," Vice-President Wallace revealed. "Dr. Weizmann came over to this country because he saw us on the point of making some very serious mistakes with regard to our rubber program and because he felt that oil would not do by itself. And so he brought in alcohol to do the job." Vice-President Wallace made this revelation during an address at the dinner of the American Palestine Committee.

# BROOKLYN JEWISH CENTER ACTIVITIES

## Concluding Late Friday Night Service Tonight — Rabbi J. X. Cohen, Guest Preacher

THE concluding late Friday night service for the season will be held this Friday evening, March 31st at 8:30 o'clock. Rabbi Levinthal is pleased to announce as the guest preacher for this service, Rabbi Jacob X. Cohen, associated with Dr. Stephen S. Wise in the ministry of the Free Synagogue of New York. Rabbi Cohen is a former president of the New York Board of Jewish Ministers and is very active in the work of the American Jewish Congress, as well as in other national organizations. He will preach on the subject, "Facing Post-War Problems."

Cantor Rubin Tucker will lead in the congregational singing and will render a vocal selection.

We trust that many members and their families will be with us at this concluding service for this season.

## Institute of Jewish Studies for Adults To Close Season on April 27th

OUR Institute of Jewish Studies for Adults will close its eleventh season of its activities on Thursday evening, April 27th. A number of the classes have been most successful in attendance during this year. There will be no sessions either on Tuesday, April 11th or Thursday, April 13th because of the Passover holiday. Sessions will be resumed on Tuesday evening, April 18th, immediately following the holiday.

Rabbi Levinthal and the members of the faculty of the Institute are planning to have a public gathering to mark the close of this season at which time certificates of proficiency in studies will be awarded to a number of the men and women who have attended faithfully the Institute for the past several years and who have done well in their studies. Further details of these closing exercises will be announced in a later issue of the *Review*.

## Next Sisterhood Meeting Monday, April 10th

MEMBERS of the Sisterhood are urged to remember the date of the next program meeting which will take place on Monday afternoon, April 10th.

Full details of the program will be announced in the next issue of the *Bulletin*.

## Passover Services

THE services for the first days of the Passover holiday will be held on Friday evening, April 7th at 7 o'clock and on Saturday evening, April 8th at 7:15 o'clock. The services on Saturday and Sunday mornings will begin at 8:30. Our cantor, Rev. Rubin Tucker will officiate on both days. Rabbi Levinthal will preach on the significance of the Passover festival both on Saturday and Sunday mornings.

Services for the first-born son will be held on Friday, April 7th at 8 o'clock.

## Concluding Passover Services

SERVICES for the concluding days of the Passover holiday will be held on Thursday and Friday evenings, April 13th and 14th at 7:00 o'clock. The morning services will be held on Friday and Saturday mornings, April 14th and 15th at 8:30 o'clock.

Yizkor (memorial services for the dead) will be recited at the services on the last day of Passover, Saturday, April 15th at about 10:15. Rev. Tucker will officiate on both days. The sermon on Friday morning will be delivered by Rabbi Mordecai H. Lewittes and on the concluding day of the holiday, Saturday, Rabbi Levinthal will preach.

## Lighting of Candles During Passover

THE candle lighting on Friday and Saturday evenings, April 7th and 8th will be at 7:14, and on Thursday and Friday evenings, April 13th and 14th at 7:21.

## Louis Lipsky to Address Zionist Gathering

THE Eastern Parkway Zionist District No. 14, jointly with the Eastern Parkway group of Hadassah, is arranging a Zionist demonstration to be held at the Center on Monday evening, April 10th, at 8:30 o'clock.

The speaker on that occasion will be the veteran Zionist leader, author and journalist, Mr. Louis Lipsky, who will speak on present conditions in the Zionist movement.

Mr. Louis J. Gribetz, President of the district, will preside.

## School Notes

THE growth of the Hebrew School has made it necessary to engage another teacher. Mr. D. Schiff is the instructor of the newly-formed III-H class.

The Purim Masquerade held on March 12th was a huge success. Many students of the Hebrew School and Sunday School came in appropriate Purim costumes, and it required the "wisdom of Solomon" for the judges to pick the best costume. Mr. Edelheit showed another reel of his popular Palestinian films, taken by him when he visited Palestine several years ago. Many interesting colonies in Judea, Samaria and Galilee were included in the film. There were also scenes of Palestinian schools of special interest to the audience. The general arrangements for the masquerade were made by Mrs. Rabinowitz with the aid of Mr. Klein and Mrs. Levitt of our P.T.A. Rabbi Mordecai H. Lewittes served as chairman of the masquerade.

## Holiday Gym Schedule

THE Gym and Baths will be closed for the Passover holiday on Saturday and Sunday, April 8th and 9th and will reopen on Monday morning, for women at 10 A.M.

On the concluding days of the holidays, the department will be open on Thursday, April 13th for women from 10 A.M. to 1 P.M. and for men and boys from 1 to 4 P.M. and will reopen on Sunday, April 16th for men at 10 A.M.



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ARONCHICK, GEORGE C.

Res. 1453 Carroll St.

Bus. Optometrist, 1110 Eastern Pkwy.

Married

*Proposed by* Louis C. Orloff

AXELRAD, JACK

Res. 529 Crown St.

Bus. Surgical Suppl., 351—2nd Ave.

Single

*Proposed by* Abr. Lindenbaum and Harold Seeger

BENIS, SAMUEL

Res. 150 Crown St.

Bus. Mfg., 498 Seventh Ave.

Married

*Proposed by* Meyer Abrams

BLOCK, BERT

Res. 300 Sullivan Pl.

Bus. Biscuits, 170 N. 5th St.

Married

*Proposed by* Sam Schoenfeld and Isador Lowenfeld

BRESKIN, ARNOLD

Res. 37-45—64th St.

Bus. Ladies' Neckwear, 35 E. 21st St.

Single

FRANTZ, WILLIAM

Res. 31 Ocean Pkwy.

Single

FRIEDMAN, MARTIN L.

Res. 566 Montgomery St.

Bus. Auto Access., 24 Stone St.

Single

*Proposed by* Saul S. Abelov and Abe Mann

HALPERN, JOSEPH

Res. 658 Crown St.

Bus. Real Est., 242 Rogers Ave.

Married

*Proposed by* David Rosen

ISLR, WILLIAM

Res. 8702 Avenue A

Bus. Plumbing, 29 New Charles St.

Married

*Proposed by* Barnet Levine

KIEL, A.

Res. 2019 Union St.

Bus. Mfg., 1214 E. New York Ave.

Married

*Proposed by* Dr. Samuel Koplik

LERNER, DR. MEYER

Res. 434 Brooklyn Ave.

Bus. Dentist, same

Married

*Proposed by* Samuel Nicoll

LEVINE, REUBEN

Res. 1452 Sterling Pl.

Bus. Textiles, 214 Church St.

Single

*Proposed by* Philip Ginsberg

LEVY, SAMUEL J.

Res. 2666 Bedford Ave.

Bus. Cellophane, 147 W. 25th St.

Married

*Proposed by* Albert Ross and Frank F. Rose

PALLEY, SAUL

Res. 1500 Carroll St.

Bus. Steel, 721 Van Sinderen Ave.

Married

*Proposed by* Samuel Palley and Edward Shwom

ROBINSON, VICTOR

Res. 500 Ocean Ave.

Single

ROTHMAN, LION M.

Res. 699 Montgomery St.

Bus. Linens, 15 W. 28th St.

Married

*Proposed by* Leo Kaufmann and Samuel Kaufmann

SACKS, BENJAMIN M.

Res. 5762 Kings Hwy.

Bus. Dairy Products, 516 Dumont Ave.

Married

*Proposed by* Edward Manes and Samuel Nicoll

SILBERG, CHARLES R.

Res. 745 Lincoln Pl.

Single

*Proposed by* Hyman Siegel

SILVERMAN, SAMUEL H.

Res. 590 Eastern Pkwy.

Married

*Proposed by* Isaac Albert and Dr. David Kershner

SOLOWAY, SAMUEL

Res. 683 Crown St.

Bus. Real Estate, same

Married

*Proposed by* Morris H. Savedoff and Hyman Siegel

The following have applied for re-instatement in the Brooklyn Jewish Center:

COHEN, JACOB

Res. 1558 Carroll St.

Bus. Principal, P. S. 165

Married

*Proposed by* Mark J. Goell

KARLSTEIN, MAX

Res. 1560 Carroll St.

Bus. Ladies' Wear, Utica Ave.

Married

*Proposed by* Julius Light

LEVINE, DR. ARTHUR M.

Res. 535 Crown St.

Bus. Physician, 643 Pennsylvania Ave.

Married

*Proposed by* Samuel Lemberg and

Dr. Samuel D. Greenfield

MAURICE BERNHARDT,

*Chairman, Membership Comm.*

## A PESACH DICTIONARY

[Continued from page 2]

KOS SHEL ELIYAHU (CUP OF ELIJAH)—Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of the legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for his entrance, with the greeting *Baruch Haba* (Blessed be he who comes).

AFIKOMAN—Literally "dessert." An Aramaic expression for "remove the food." During the early part of the Seder Service the "Middle" Matzah (of the three on the Seder dish) is broken in two, one half remaining on the table, the other set aside as the *Afikoman* or dessert, for the end of the meal.

It has become customary to hide the *Afikoman* during the meal and service. The child finding it demands a handsome reward for its release.

LEANING—It is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such luxury.

MA'OT HITTIM—Literally "wheat money." Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which *Matzah* and other Passover necessities are provided for the poor and needy.

[Reprinted from the *Jewish Youth Journal* of the Young People's League of the United Synagogue of America.]

## CENTER BULLETIN BOARD

### PASSOVER SEDORIM

will be conducted in the  
Auditorium of the Center

FRI. and SAT. EVENINGS  
April 7th and 8th

The Sedorim will be conducted by  
**RABBI LEVINTHAL**  
with the assistance of  
**Cantor RUBIN TUCKER**

Reservations limited to Center members  
and to the capacity of the Auditorium  
**PLEASE MAKE YOUR RESERVATIONS  
AT ONCE**

Price \$7.00 Per Person

### MEMBERSHIP SOCIAL MEETING

WED. EVE., APRIL 12th  
(Chol Hamoed Pesach)  
at 8:30 o'clock

The proposed amendments to the Constitution and By-Laws of the Center will be submitted. Following the business of the meeting there will be a program of entertainment.

### LEADING ARTISTS WILL PARTICIPATE

Refreshments will be served

### SISTERHOOD THEATRE PARTY

at the

MARTIN BECK THEATRE  
Monday Evening, May 22nd

"Jacobowsky and the  
Colonel"

A comedy by Franz Werfel and  
S. N. Behrman

Produced by The Theatre Guild

RESERVE YOUR TICKETS  
IMMEDIATELY!

Call the following members or leave  
your orders at the Center desk:

MRS. ISIDOR FINE, Chairman  
NE 8-9750

MRS. HYMAN RACHMIL—NE 8-4864

MRS. ALBERT WITTY—SL 6-0100  
Co-chairmen

### Club Notes

ALL clubs meet on Saturday night. They are led by expert leaders under the supervision of Rabbi Mordecai Lewittes.

The Inta-League Boys are now receiving basketball from Mr. Eisenstadt. During the cultural meeting, Mr. Mandelbaum on March 4th read a humorous Purim play.

The Inta-League Girls and the Inta-League Boys arranged an interesting Purim social on March 11th.

The Shomrim (boys in last year of grade school) now meet at sundown. Their basketball period follows their meeting. Mr. Kostiner, the leader of the Shomrim, is arranging a ping-pong tournament.

The Vivalets, led by Miss Berenica Grayzel, and the Candle-Lites, led by Miss Miriam Zahl, enjoyed a spirited Purim party on March 11th. On March 4th they enjoyed the movie entertainment arranged for the clubs.

The Maccabees went on a guided tour through the N.E.C. studios on Sunday, February 27th. The trip was arranged by Mr. Arthur Safer.

### Congratulations

WE extend our heartiest congratulations and best wishes to the following:

Mr. and Mrs. Leo Kaufmann of 639 Eastern Parkway upon the marriage of their daughter, Edith, to Mr. Louis E. Davis of Augusta, Georgia and Brooklyn, which was held at the Center on March 26th.

Cpl. and Mrs. Lazar Levinthal on the birth of a daughter on March 23rd. Congratulations are also extended to the

grandparents, Rabbi and Mrs. Israel H. Levinthal.

Mr. and Mrs. Judah Trotzky of 275 Linden Boulevard upon the marriage of their daughter, Rochelle, to Mr. Paul Katz of 55 Linden Boulevard, which was celebrated at the Center on March 25th.

### Sabbath Services

KINDLING of candles at 7:08 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha Zav (Shabbat Hagadol), will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Mr. Samuel Edelheit will continue his lectures in Yiddish in the Beth Hamidrash on Saturday afternoon at 5:00 P.M.

Mincha services at 6:00.

### Daily Services

MORNING services at 8:00 o'clock.

Mincha at 6:30.

### Young Folks League Reorganized

THE Young Folks League of the Center has recently been reorganized and has held several successful meetings. Many members have been attending and we are looking forward to greeting many more.

Committees are now being formed, and there are several vacancies to be filled. We urge the members to volunteer their services for these committees.

The next meeting will be held on Tuesday evening, April 4th at 8:30 P.M. A very fine program is being planned which will include a speaker from the B'nai B'rith Anti-Defamation League.

Come and join your many friends.

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## THE JEWS OF FRANCE

[Continued from page 7]

of German-Jew immigrants came to ask of the French Republic the rights which the insolent and victorious military class refused them in their own country, they were rebuffed with some distrust and suspicion. In German-mutilated France everything associated with German culture, or anyone who had a Teutonic accent, or even a trace of an accent, was hateful. The conservative classes which had been driven out of power took advantage of the fact that a certain number of intelligent and energetic young Jews were to be found in the *entourage* of the ministers or had conspicuous positions in the republican press, to take the offensive against the point of weakest resistance—the Jew. To discredit the democratic principles and personnel which they detested, they attacked the Jewish co-workers or the Ministers, and the Jewish industrialists, business-men, and financiers who gave proof of their sympathy for the government of the Republic. They spread the rumor that Gambetta, President of the Chamber in 1879, and President of the Council in 1881, was the son of a Genoese Jew.

At about the same time, to the traditional anti-Judaism of religious origin, and to the anti-Jewish ostracism of German aristocratic society, there was added the support of the pseudo-scientific anti-Semitism of Pastor Stoecker, former court preacher. In September, 1882, in collaboration with the Hungarian Istoczy, he organized an international congress whose purpose was to oppose an "Alliance Antisémite Universelle" to the "Alliance Israélite Universelle." This was the Congress alluded to later by a rabid French anti-Semite, Roger Lambelin, when he wrote: "In each country the Jewish peril should be revealed and measures for its elimination taken. Besides, in the various States, the Conservatives, the traditionalists, the monarchists, should be able to exchange ideas and come to close understandings in the precise aim of barring the way to the Imperialism of Israel and escaping from its hideous domination."

This call to arms was quickly followed by action. There were first secret, then public understandings between these French Conservatives, traditionalists, and monarchists, and the anti-Jewish pamphleteers and leaders. They inspired in

1886 the publication by Edouard Drumont of *Jewish France*, the first act of systematic propaganda organized in France by the anti-Semites. Soon there followed the publication of *La Libre Parole*, a daily newspaper, in which the Jews were constantly denounced as responsible for all the woes of the nation. Thenceforth everything happening was used by Drumont and his partisans to calumniate and abuse the Jews, and public scandals like those over Panama, were all attributed to the influence of Jewish money or Jewish machinations. In 1887, during preparations for the elections for new Municipal Councils in all the cities and villages of France, a league called the International Israelite Alliance circulated a manifesto which can be summarized in these words: "The Jew is international game which must be driven from all territories."

All this brought about, on the 23rd of October, 1894, the arrest of Captain Alfred Dreyfus, an act which was proved to be the result of a clerical-conservative plot whose object was to persuade the country that every Jew was a traitor and that the army, and later all the commanding positions of the Nation, should be purged of Jewish elements, as had been done in Germany and Russia and as was being done in Roumania, in violation of the formal text of the treaty of Berlin.

The intense anti-Semitic and anti-democratic agitation which accompanied and followed the Dreyfus case finally resulted before the first World War broke out, in the assassination of Jaures, who, together with Clemenceau, had been Dreyfus' advocate, anti-foreign and anti-Jewish manifestations were frequent. During this time Charles Maurras founded the *Action Française*. This daily mouthpiece of the Integral Nationalist party had as its program the destruction of the parliamentary republic, its replacement by a quasi-absolute hereditary monarchy, and the exclusion of the Jews from all participation in French public life and their return to the pre-1789 status of resident aliens, permitted to become Frenchmen only by prescribed stages and through individual naturalization.

Anti-Semitic feeling was given fresh impetus by the arrival in France of Po-

[Continued on page 22]

## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.



Albert, Milton L., Ensign, USN  
Barnett, Howard  
Goodman, Samuel David, Lt.  
Gribetz, Donald, Pfc.  
Krieger, Herman  
Levenson, Theodore  
Liberman, Alfred L., Pvt.  
Lipson, Ira I., USN  
Quittner, Howard, Pfc.  
Radutzky, Milton  
Rosenberg, Joseph A., 1st Lt.  
Sarezky, Monroe, Ensign, USN  
Wunderlich, Harold, Pvt.



The following is a list of promotions in rank:

Albert, Samuel, Yeoman 2/cl.  
Dilbert, Bernard, Sgt.  
Goldstein, Albert, P.O. 2/cl.  
Greenblatt, Irwin, Sgt.  
Greene, Gilbert R., Cpl.  
Katz, Irwin, Sgt.  
Klein, Judah, Lt.  
Leavitt, Jos., Capt.  
Orloff, Jos., 2nd Lt.  
Shorin, Joel, Cpl.  
Spitzer, Irving, Capt.



lish and Russian Jews after the various pogroms of the time, in 1881, in 1890-1893, and in 1904-1905, after the failure of the Russian Revolution; by the arrival also of numerous Rumanian intellectuals who were fleeing the hypocritical anti-Semitism by means of which the pseudo-democracy of Roumania was evading the equality clauses imposed on the Balkan governments by the Treaty of Berlin.

During the World War this anti-Semitism could not manifest itself openly. The military censorship and the Republican administration vigorously repressed all anti-religious or anti-racial diatribes. The anti-Jewish leaders contented themselves with undercover personal propaganda in certain civil or military circles. Even after the war was over and the freedom of the press was re-established their influence was in eclipse for quite a while. The Associations of War Veterans, who had seen the courage of their Jewish comrades at first hand, used their voice and influence, both public and private, to oppose anti-Semitic calumnies.

But monarchic, anti-democratic, and

anti-Semitic reaction was not silenced. Owing to over-frequent changes of Ministries, the consequence of the too-timid application of the excellent Constitution of 1875, the reactionaries took the opportunity to foment scandals and political difficulties which resulted in the insurrection of February 6, 1934. Favored by the active connivance of the prefect of police, the Corsican Jean Chiappe, the organization of the Croix de Feu (composed of anti-democratic but not anti-Semitic war veterans temporarily joined together) and the anti-Semitic monarchists of the Action Française came very near to invading the palais Bourbon and overturning the government of the French Republic. Despite their lack of success their action had the result of bringing to power a coalition, certain members of which, namely, the President of the Council, Gaston Doumergue, Andre Tardieu and Marshal Pétain, did not hide their sympathies for authoritarianism. Pierre Laval, Pierre Etienne Flandin, and Adrien Marquet, who were to become partisans of collaboration with Hitler, held positions in this government.

#### WHEN STEPHEN WISE CAME TO THE EAST SIDE

[Continued from page 10]

There are men who do not grow old. The passing years leave no marks upon them. The eternity of Israel, their ideal, keeps them eternally young. Dr. Stephen S. Wise is one such man. In the pulpit, on the platform, in the company of much younger men his is the freshest word, the quickest remark, the most pointed and poignant repartee. His is still the re-

sourceful mind, the forceful thought, the daring deed and adventurous spirit. His life has been too busy, too restless, too dramatic to repose now that he has reached the biblical age of three score years and ten. His people have need of him, in these days of tragedy and anguish, perhaps more so than ever before, and he will answer their call.

#### STORIES OF INTER-FAITH IN THE U. S. A.

[Continued from page 13]

"I am an Irish-French Catholic," Fisher writes. "At this camp there is a former lawyer, Leon Sawyer, the finest man in the world. Sawyer is an Orthodox Jew. We pal around with every conceivable nationality and religion known. Two of our closest friends are Lutheran graduates, while several others are Southerners (Baptists, Methodists, Presbyterians). We are all very close and accept each other for intrinsic value rather than on a nationalistic or economic scale. We inquire freely of each other about our respective religions and have learned much of value from each other. Sawyer has told me much about the Jewish faith—quite illuminating. Saw-

yer, with his fine disposition, his tolerance, his good breeding and ingratiating smile, has done much to combat bigotry and intolerance. You will recall that in the army there are so many farmers and Southerners who are raised with a bigotry toward Catholics and Jews, but living with us they have learned tolerance and understanding for the other man's religion, nationality, and social standing. We are fighting for something worth preserving: democracy, tolerance and hospitality, and we will fight to hell and back and then some more for a chance to return to a normal world where the Golden Rule is supreme and a man's a man, regardless of race, color, or creed."

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## FORTY FRUITFUL YEARS

[Continued from page 11]

the late Abe Goldberg edited the weekly *Dos Yiddishe Folk* and became director of the "Palestine Bureau" of the Z. O. A. His book on Zionism, which has become a standard work in its field and has been translated into several European languages, was published in 1920. Besides his Yiddish editorial work, he is also a prolific contributor to the Hebrew press. His articles in the *Hadoar*, *Bitzaron*, and other publications have been admired by lovers of Hebrew letters.

There is yet another facet to Dr. Bernstein's literary activity which, though not known to as wide a field of readers, is yet the most enduring and creative of all of them. I am referring to his labors in the field of mediaeval Hebrew literature and as the recreator and reviver of the writings of the poets, philosophers and ethical writers of Spain's Golden Age, of the Italian-Jewish authors of the Renaissance period and after, of the Jewish codists, cabalists and poets of Turkey

and Palestine of the 16th and 17th centuries. He was the first, or among the first, to resurrect and edit the long-neglected compositions of the Italian liturgical poets; he is the editor of the "Diwans" of Leo de Modena and of Emmanuel Francis of Italy, and of Solomon da Piera, the last Hebrew poet in Spain before the Exile. He has discovered a large number of the poems of Abraham and Moses Ibn Ezra, Jehuda Halevi, Solomon Ibn Gabirol, Samuel Hanagid and many others of the Spanish period.

A selection of three hundred of the secular and liturgical poems of Jehuda Halevi, many of them never before included in the collection of his works, gathered and edited by him, will be issued shortly by the Ogen Press of New York. All the previously issued collections of the immortal poems of Halevi have by now practically disappeared from the market.

## NOTHING TO TELL

[Continued from page 8]

acclimated to the vigorous routine of a new (buck?) private.

And so, my dear niece, I have given you no story — no plot — just a few incidents which have their counterparts in the experiences of numerous victims of the Nazi octopus. In this blessed country we have put together the shattered fragments of what was once a career and are building them into a firm foundation for the new life which has started. Our family, please God, will have an infinitesimal part in the winning of this war, and the reconstruction which follows — and we are humbly proud of the opportunity.

Again, my dear niece, my regrets for my inability to provide you with a "plot" — and my sincere hope that despite my letting you down I will still remain,

YOUR FAVORITE AUNT

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WILLIAM B. FELDSTEIN, Director

## TRANSITION

It is an inspiring coincidence that in this period, when the Jews, who have suffered so cruelly from the plague of Hitler, are celebrating Passover, the Allied Nations should have reached the turning point in the war, the passing over from the darkness of defeat to the dawn of victory . . . Consolidated joins the Jewish Community of Brooklyn in giving thanks for this beginning of the end for the powers of evil. May the next Passover see the final passing over from war to the just peace that is our goal.



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# *The Brooklyn Jewish Center Review*

*April, 1944*

THE JEWS OF FRANCE—Part II

By ANDRE SPIRE

THE STEPHEN WISE I KNOW

By LOUIS LIPSKY

WHAT IS THE "SPRINGFIELD  
PLAN?"

By ALFRED WERNER

KADDISH

By BORIS KADER

PAINTER OF HIS PEOPLE

By HAROLD BERMAN

NEWS OF THE MONTH

PATRIOTISM AND ZIONISM—A Father's  
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By CYRUS L. SULZBERGER

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# BROOKLYN JEWISH CENTER REVIEW

Vol. XXV

APRIL, 1944 — IYAR, 5704

No. 33

## COMMEMORATING AN EPIC

ON THE 19th of this month Jews and their friends all over the world commemorated an epic incident, that strange, awesome, immeasurably inspiring epic that has been named the Battle of the Warsaw Ghetto.

Courageous deeds have become common in these days of war against the Axis scourge, and so we wonder if the full, extraordinary quality of what took place in Warsaw a year ago has been realized, even after so many speeches and articles. For see what a comparatively small group of half-starved, disease-ridden Jews did in a miserable quarter of the Polish capital that had been walled off from the rest of the city: three thousand of these shattered humans, these shattered Jews who had been driven into the lowest level of existence, rose against their persecutor, Germany. The Jews of the Warsaw ghetto, the 40,000 who had survived slaughter and deportation to slave camps, had been told to assemble in the main square of the ghetto for final liquidation. They refused, and the 3,000 of them who had been able to obtain a few arms from the Polish underground, opened a revolt.

The result of this tiny war? Not a Jew in that death-blanketed area indulged in the fantasy that victory was possible; they all knew they were doomed. Nevertheless they rose against Hitler's forces, rose against the members of the "master race" who regarded them as scum, and fought them—fought them not only for hours, and days, but for weeks. Men and women, together, fought, and those who had arms were joined by those who had no guns and could rely only on the weakest of improvised weapons and on bare hands. They fought until hundreds of the Hitlerites were killed, and they fought until planes and artillery and tanks had been summoned to demolish the ghetto.

The battle ended when the last of the defenders, in the last house from which a shot could be fired, was dead. And then, as the world learned of this mighty event, the war of ghetto Jews against the German army, wonder was expressed and tributes were sung over the Jewish corpses whose blood had written one of the epic chapters of history.

We have commemorated the Battle of the Warsaw Ghetto; and we will surely continue to commemorate it, year after year. But there is something more that we can do: we can draw into ourselves the courage and the pride of these Jewish

heroes. The Warsaw rebels fought a great fight because they were possessed of a great spirit. That spirit should be ours whenever the dark squalls of anti-Semitism strike us. If in our country, for example, we have to face the libels of the Jew-haters, we must not feel that horrible tug of inferiority which pulls at the spirits of so many of us, but we must remember the vast contribution to civilization we have made, the share we have had in the building up of the United States, and we must fight these small misanthropic mongrels with the pride, and the limitless self-respect of the men and women of the Warsaw Ghetto.

— J. K.

## THIRTY YEARS OF UNITED SYNAGOGUE

ORGANIZED in 1913 by the late Prof. Solomon Schechter, the United Synagogue of America will celebrate the completion of thirty years of service to American Jewry at a convention to be held at Atlantic City early in May.

From the original twenty congregations it grew to a constituency of 1200, which include synagogues and temples, men's clubs, sisterhoods and affiliates of the Young People's League.

Serving as the national body of conservative Jewish congregations, the United Synagogue was most helpful in promoting the interest of traditional Judaism in this country. It published textbooks for use in Hebrew Schools, and recently began publication of *The Jewish School and Democracy*, devoted to problems of Jewish education. It encouraged the organization of Junior Congregations, and issued prayer books for use by such groups. It sponsors the publication of the *Synagogue Center*, which supplies the affiliated congregations with

information concerning financial and administrative problems.

It is interesting to record that some time ago the United Synagogue established a Synagogue Center in Jerusalem which provides religious, cultural and social activities to Jews of that city.

Much more could be said about the work of the United Synagogue, if space permitted. In a hundred ways it has served traditional Judaism in this country. But there is one thing that must be stressed on the occasion of this anniversary. The United Synagogue of America has the potentialities of becoming the strongest organization serving the religious and the educational needs of American Jewry. It serves the fastest growing Jewish group in this country, and, as such, its influence could be of tremendous value. We hope that the Convention will make the necessary plans to place the United Synagogue of America in the position of that leadership to which it is justly entitled.

— J. G.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

**I**T MAY seem strange to speak now about the approaching summer vacation, and yet, regarding the matter which I want to discuss, it may already be rather late.

Most parents today realize the many advantages of sending their children to a camp for the vacation months. There is no disputing the fact that camping for a child, under proper guidance and supervision, is a healthy, sane, enjoyable and very beneficial way of spending the summer.

But, unfortunately, many parents fail to appreciate the educational, the cultural, and, we may add, the spiritual opportunities which the camp life can offer the child at the same time that he is enjoying the physical benefits which the camp affords. All educational authorities are agreed that through the instrument of play the child can be influenced along cultural lines in as potent a fashion as through the teaching in a class-room. And yet, I have seen parents who, before registering their child for camp, will carefully investigate the physical aspects of the proposed camp—the athletic fields, the dining room, the sleeping quarters—all important in themselves, but will absolutely fail to ascertain whether or not the child will be in a cultural environment, in an atmosphere that will help to develop the child's character, the child's ideals.

Now for a Jew this question of environment is particularly important. For ten months in the year we try to give the child some kind of Jewish training and education. And then for two months he is away from home and home influence. That training can either be strengthened or shattered, depending upon the environment and the influence of the camp life. But many parents fail to realize this simple truth.

I could of course discuss, in this connection, the religious inconsistency of many parents. I have seen Jews who have Kosher homes, who want the school to teach the child the importance of ob-

serving Kashruth, and yet send their children to *trefa* camps, where all dietary laws are discarded. How can they expect the child to have any respect for his parents' religious ideals when he sees such open violation of the parents' own teaching? There was a time when there were no Kosher camps and parents were faced with a practical dilemma. But today there are numerous Kosher camps, and many of them can compare most favorably with—and some can even surpass—the fashionable and successful non-Kosher camps. Today there is absolutely no excuse for such negligence on the part of Jewish parents.

But I want to emphasize another aspect of this problem. The question of *Kashruth* is only one phase of the matter. A camp may be Kosher in the dietary regulations, and yet fail to offer that cultural environment which is so essential for a Jewish child. And the child can gain tremendously in a Jewish way from such indirect Jewish influence.

There are camps where, under the dance program, children are taught also the beautiful Palestine dances; where, under the music program, they are taught the new *Chalutzim* songs of Palestine; where, on a *Tisha B'ab*, the children, in a dramatic fashion, present the epic story of the Jew; where in a dozen ways, the children are impressed with a love for their people and their people's ideals—and all achieved in an indirect way, through play and game, through song and dance. And the strangest thing is that children who have no Jewish training whatsoever the rest of the year, who are reared in homes void of any Jewish influence, love and enjoy that new feeling of Jewish consciousness which comes to them through the influence of such Jewish cultural camps.

I hope I am not too late in offering this bit of advice to the parents of our community. A great deal of good can be achieved for your child in the summer months. But whether or not your child

will derive that good will depend upon the wisdom and the judgment which you, as parents, will display.

Israel H. Leventhal

## GOVERNMENTS-IN-EXILE PLAN TO UNITE JEWISH FAMILIES

VARIOUS governments-in-exile located in London have undertaken a number of measures to rescue Jewish children from their homelands in occupied Europe, it was reported in New York by Arie Tartakower, a member of the executive committee of the World Jewish Congress and of the Representation of Polish Jewry, who recently returned from England.

The Governments-in-Exile are also working on projects dealing with reuniting Jewish families who have been separated by the Nazis during the occupation through deportations, Mr. Tartakower reported. The Polish Government has agreed to establish a special office to deal with relief for Jews in Poland under the direction of a Jewish official. The Netherlands Government in London has also undertaken to aid Dutch Jews exiled to Poland. The Free French have despatched, through underground channels, three Jewish representatives to arrange the rescue of Jews.

## AGREEMENT BETWEEN JEWISH AGENCY AND HIAS-ICA

AN agreement between the Jewish Agency and the Hias-Ica Emigration Association regarding immediate and post-war co-operation on emigration activities was made public in Jerusalem.

The agreement provides for close co-operation between the two Jewish bodies on matters of common interest and on activities in countries where the Hias-Ica maintains offices. Officials of the immigration department of the Jewish Agency will work with the Hias-Ica offices in Lisbon, Madrid and in North Africa in selecting emigrants for Palestine and in the distribution of Palestine immigration certificates, while the Hias-Ica staff will deal with technical details.



# THE JEWS OF FRANCE

By ANDRE SPIRE

**W**HAT was at this time the numerical composition of Jewry in France?

The Jews in the Parisian district included the survivors or descendants of the 30,000 Jews who had resided there before 1870—there had been only 2,700 in 1808—and others who had come from the provinces of the east and the Midi, whose ancestors had been in France for generations.

There were, besides, about 30,000 Ashkenazis, mainly from Russia, Poland, Roumania, and other countries of Middle or East Europe, who had lived in France before 1914; 35,000 Ashkenazis, originally from the same sections, who had immigrated since 1914; lastly, about 10,000 Sephardis, who came from various parts of the Near East, Turkey, Syria, Palestine, and Egypt. Among these were about 5,000 Jews who had left Salonika after seizure of power by the Greeks.

To these 105,000 Jews of the Parisian district should be added about 30,000

and the mandated territories of the Echelles du Levant, such as Syria and the French colonies, there remained the North African group, composed of about 60,000 Jews in the Tunisian protectorate, of Tunisian nationality, and 65,000 Jews who were subjects of the Moroccan protectorate. Lastly, there were 60,000 Algerian Jews who had been French citizens ever since the Crémieux Decree. As the assimilation of these latter had been very rapid, and as they were fervent republicans and democrats, the political and administrative heads of the Government General of Algeria considered them most devoted supporters of French civilization and culture, in contrast to the Arabs, who were fiercely attached to Mohammedan law and custom.

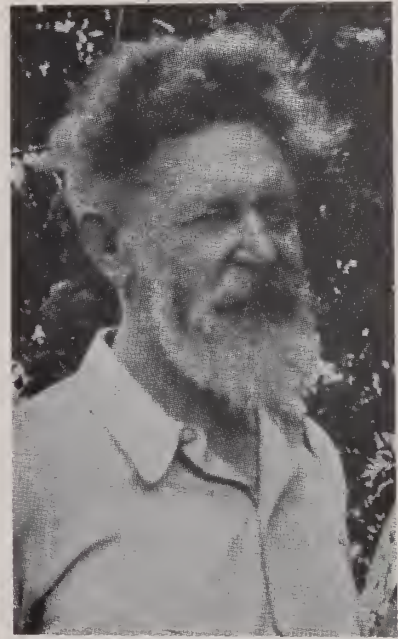
These Jews of North Africa, instead of repulsing Western ways and civilization, or remaining indifferent to them, like the other native populations, had enthusiastically accepted the instruction and education given in French schools and in the schools of the Alliance Israélite. As a result, André Thérive, a distinguished Catholic novelist and critic, was enabled to write that France seemed to him destined to become "one of the great Israelite powers of the word, certainly the third after America and Poland, for her domination over Israel is not temporal but spiritual; but she serves as a refuge, not by force, but by choice."

## II

How had the 360,000 Jews of France reacted to anti-Semitism from about 1880 on?

At the beginning, and above all during the Dreyfus affair, their problem was in effect to defend the principles of equality and political and religious liberty contained in the *Declaration of the Rights of the Man and the Citizen*. Their cause was the same as that of all French liberals and republicans.

Among the defenders of republican and democratic institutions they found courageous and active allies. In 1882, after the first Russian pogroms, Victor Hugo presided over a committee of protest and aid, members of which included



Andre Spire

Jules Simon, one of the founders of the Third Republic, Scheurer-Kestner, Alsatian Protestant and militant republican under the Second Empire; Gambetta, Renan, and the Archbishop of Paris. With the aid of Scheurer-Kestner, the disciples of Gambetta, Jules Simon (and after his death, illustrious members of his family), Havet, professor at the College de France; Renan's daughter and her husband, Jean Psichari, and Clemenceau, the unhappy victim who had become the symbol of the detested principles of 1789, were rescued from the clutches of the royalists, Caesarians, and clericals. French socialist youth joined them, and at their head was Jean Jaures, who had written: "The Jews are *the* exploited of history."

The pogroms of Kischineff (1893) shocked French consciences profoundly, and numerous pamphlets and protests were circulated in which, next to Jewish signatures, were to be found the names of all the most outstanding in the ranks of the defenders of the republic, among them the great French poet and pamphleteer, the republican and Catholic Charles Péguy.

The Chief Rabbi of the Central Consistory of the Israelites of France was at that time Zadock-Kahn, a man of ex-

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*This is the second of four articles written by Andre Spire, the eminent French-Jewish critic, for the Review. In the first, published last month, M. Spire reviewed the history of the French Jews up to the post-World War I. period.*

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*M. Spire lives in New York, and lectures on French literature at the New School for Social Research.—Ed.*

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Alsatian Jews (Ashkenazis) who had been in France since the French Revolution, and who, after losing their citizenship following 1870, had been restored to the French nation with all their rights in 1918 by the treaty of Versailles; and also the meridional Jews, of Comtat-Venaissin, Marseilles, and the ancient communities of Bayonne and Bordeaux, mostly Sephardis, who, all told, can be estimated at about 30,000.

All in all, there were in continental France about 175,000 Jews. Without including the Jews of the protectorates



treme culture and of great intelligence and sensibility. Among the leaders of official Judaism there were also a number of personalities filled with the dynamic spirit of the courageous young men who, in 1860, had founded the Alliance Israélite Universelle. The Alliance was then still truly universal, for the organization continued to intervene throughout the world in behalf of those who suffered because they were Jews. But, after the elections of 1902, which brought to power the parties of the Left with whom the Jews had fought for Dreyfus, there took place what has been called "the Dreyfusian decomposition."

The ties of solidarity which had united the partisans of Dreyfus, non-Jews as well as Jews, were broken. Each one joined the group in which his natural interests lay. The upper Jewish bourgeoisie, which had joined forces with the radical groups, began again to think that above all it was a bourgeoisie, and many of them made advances to the more moderate parties, even the parties of the right, without remembering that the latter were their natural enemies. A sort of weakening of the Jewish conscience took place among the leaders of French Judaism. The generation of 1860 had almost completely disappeared. The men who took their place, brought up as they had been in a French environment, did not dare to show more religious feeling than their friends who were sons and grandsons of Voltairians. They were losing the sense of historical Judaism. Their concern was, in short, to make their mark in French society, and while fulfilling—through kindness, family tradition, or ambition—their philanthropic duties, to bar the way to everything which might embarrass their easy life of assimilated Jews.

Their man was the Chief Rabbi Israel Levi, who thanks to their influence was elevated to the dignity of Chief Rabbi of the Central Consistory after the death of his father-in-law, Zadock-Kahn.

He was a distinguished man of learning, professor at the School of Higher Studies at the Sorbonne, handsome, of polished manners, worldly, subtle—with more subtlety than strength—a veritable Saducean belonging to a priestly family. He was much more interested in conserving for the Alliance and the other institutions which gravitated about the

Rabbinate—which he had peopled with his creatures—the large contributions which the rich of all religions and all parties distribute to those who become the servants of their desires and their interests, than in safeguarding that which in the course of the centuries had been the spiritual and moral heritage of the Jewish people. Through his feeble hands French Judaism tended to empty itself of substance, to become something very insipid, very mundane, and as has been said, "a Judaism very much à la Louis-Philippe—very commonplace."

Obedient to the instructions of mediocre men who thought that they could escape the attacks of their adversaries by taking refuge in self-effacement and silence, he put himself in opposition to everything which might draw attention to the Jewish world. He succeeded in communicating his views to the "Alliance," whose representatives, recruited by a sort of co-optation, had no connection with the Jewish masses, and also to the Consistory of the Parisian Section, whose contact with the masses was scarcely greater, inasmuch as it was constituted by an electoral body which, at most, included hardly five to six thousand electors among the 115,000 Jews of the Parisian district.

Now two matters seemed especially conspicuous, noisy, and therefore dangerous to these pseudo-representatives of Jewish public opinion: the increasing immigration of foreign Jews, and Zionism. Zionism had been founded by Theodor Herzl in 1896 in the course of the Dreyfus Affair because, by a truly prophetic intuition, he had realized that if France itself could have been so profoundly infected by the anti-Semitic virus, then the expansive power of the liberating principles of the French Revolution was nearing its end.

With regard to immigrants, the policy of official Judaism was one of distrust. Certainly its members continued to assist them in their misery; they established schools to teach them the elements of French, opened apprenticeships for them, and helped them to find work. Inexpensive housing quarters situated not far from the center of Paris were established to relieve the congestions of the Jewish neighborhoods. But they did all they could to assimilate into French life this population which only asked to share in

its benefits. But this was found to be a slow process, and it was quite annoying that just as one generation was about to become assimilated and lose itself in its environment, another arrived with its foreign customs. They did all they could to separate the old Jewish families from the new arrivals, who were considered troublesome intruders. There was no link, in fact, between the official institutions and the immigrant groups. A sort of protectionism erected its barriers between the assimilated Jews and the Jews of East and Central Europe, who were called by the generic name of Polacks. I remember the rejection of a distinguished and highly educated young man, a brilliant jurist and an excellent writer, as candidate for an important situation in a consistorial institution. When I asked the Secretary-General of the group, Mr. Silb, the reason for it, this gentleman, who believed himself a hundred-percent Frenchman because he had shortened his name Silbermann by two syllables, answered: "Impossible, absolutely impossible for us, Monsieur, *with such a name as Rubinovitch!*"

In short, they did all they could to remove the immigrant from the territory of the Republic, and to facilitate the departure of those who had already settled there. The Jewish Territorial Organization, the ICA, founded in 1902 with Baron de Hirsch's millions, after its staff had yielded to the ideas of the directors of official Judaism, was of magnificent assistance in this well-known policy of providing a one-way ticket.

The Judco-French thought themselves definitely established in French life. As for the Jews of the rest of the world, their liberation would take place gradually as liberal constitutions were established or became stronger in Eastern and Central Europe according to the model of the French, English, and American constitutions. "How long? How long?" said Zangwill. But the future of the others was less important to them than their own present, and these *beati possidentes*, while knowing almost nothing about the profound religious, social, and political life of the Jewish masses of Eastern Europe, continued to consider the Jewish people as one would a minor who must be represented by self-appointed guardians.

[Continued on page 23]

## *A European Looks at Massachusetts' Famous Racial Tolerance Movement*

# WHAT IS THE "SPRINGFIELD PLAN?"

By ALFRED WERNER

**L**AST year the Nazis suffered major defeats in Russia and Africa, as well as in the air over Europe. Regrettably, however, they achieved some peculiar victories in regions out of the reach of their tanks and U-boats, their Heinkels and Messerschmitts. These victories were in our own land. There were violent fights between white and colored people in Detroit, whereas in Los Angeles some of our service men attacked Mexican zootsuiters; in New York, Chicago, Boston, Bridgeport, Hartford and other cities hoodlums—some of them in the 'teen-age group—beat up and robbed Jewish children, broke the windows of Jewish-owned shops and desecrated churches, synagogues and cemeteries. Each of these deplorable incidents aided the enemy, for it deepened the existing frictions between the various racial or religious strata of the American nation, it hurt the morale on our home front, hampered our war effort and thus delayed the ultimate victory of the United Nations. That is exactly what Hitler and his Fifth Columnists in the United States want.

But there exists a city which stubbornly refuses to play Hitler's game. For the past few years, no incidents of the type described above were reported from Springfield, Massachusetts. This clean record is remarkable particularly if we bear in mind that Springfield is not very far from the state's metropolis, the center of Christian Front and other subversive activities. It was in a suburb of Boston, in Dorchester, where Jewish children were assailed by juvenile gangs, and anti-Semitic "literature" was produced and disseminated by employees of the Boston Navy Yard.

Are the people of Springfield veritable angels? Nobody would think so. Springfield is just an ordinary, typical American city. Forty per cent of its population of 150,000 are old-stock Yankees, 56% are "furriners"—that is, people of Italian, French-Canadian, Irish, Polish, Russian, and Greek descent. The Jews number about 11,000. The rest are negroes. The city is an important railroad junction, and manufacturing center of small arms, automobiles, sporting goods, kindergarten supplies, and paper. During the Civil War it produced the famous "Springfield muskets."

But because it is a typical American city, Springfield was chosen by the National Conference of Christians and Jews to become the scene of a profound educational experiment. About five years ago, when Hitler's armies invaded Poland, these responsible Christian and Jewish leaders realized that it was not sufficient to reiterate, smugly, "it can't happen here." They knew that American democracy does not work everywhere and at any time as smoothly as it should, and that in this country there are many who hate and despise "hunkies, dagoes, wops, sheenies, kikes. The members of the National Conference surely read in Rauschnig's "Voice of Destruction," that Hitler "firmly believed that with the sole aid of anti-Semitism he could really destroy the moral and legal order in America." Hitler made it clear to his friend Rauschnig that "anti-Semitism in the United States is the weapon to extend National Socialism there, as it had been the weapon in Germany. With the help of all these stirred-up animosities, he could confuse the nation and seed disruption and injure and disintegrate the whole political and social machinery of America."

Above all, these far-seeing men understood that the child is father of the man, and education for democracy would have to start in the schools, though the adults must not be left out, either. The National Conference therefore proposed to the superintendent of schools in Springfield, Dr. John Granrud—himself an American of Scandinavian stock—the launching of a highly realistic program for the teaching of democracy in his city.

In October, 1939, Dr. Granrud appointed a committee, including educators from all levels in the school system, to study the proposal. After six months of intensive study, the committee reached these conclusions:

1) Democracy in this country is not yet perfect. Children might as well

know it before they become disillusioned through their own observations.

2) To break down blind prejudices, pupils should be taught sympathetically the backgrounds and contributions of the many peoples that make up American life.

3) Children absorb most of their prejudices outside of school. To eliminate them, any program would have to reach the adult world of parents, clubs, and even the church.

4) Young people must be inspired to strive for the as yet unrealized democratic ideal through the examples of adults.

Dr. Granrud is a man not only of fine words but also of energetic action. With the full co-operation of the city's one thousand teachers, he started what may be considered the nation's most fascinating experiment in the field of education. Nursery schools, kindergartens, elementary and high schools, comprising altogether about 25,000 pupils, became laboratories for democracy. Dr. Granrud realized that it was not sufficient to devote fifteen minutes a day to such a difficult task as the moulding of a youngster's character, and that inept emphasis on race distinctions might do more harm than good. Therefore, the *entire* school program was built around a central theme: Education for Citizenship.

Two dragons were to be slain. One was religious prejudice. Boys and girls would have to understand that in a democracy one of the privileges is to worship as one pleases, and to accept the differences in religion without confusion, emotion, or loss of regard for one's own faith. The other dragon was racial prejudice. Slight frictions are practically inevitable in a conglomerate composed of citizens from forty-seven Old World nations, but if increased they can endanger



our national unity. Curiously, investigations have shown that it is not the foreign-born, but the American-born descendants of immigrants who develop into the problem children of our society. They tend to become a danger to American unity not because they are the children of immigrants, but because they live on the margin of two cultures; because, as a sociologist put it, they are "no longer controlled by the traditions and customs which kept their parents in the paths of rectitude." In short, they are Americans *de jure* but not *de facto*. One might call them *luftmenschen*: they are rooted neither in the Old nor in the New World; they easily become the victims of un-American propaganda, for this country's "traditions and customs" in many cases touched them briefly—due to the lack of proper instruction at school. Many millions of young Americans, and the majority of Springfield's children, belong to that unbalanced class.

It is impossible to describe fully within the framework of a brief article how Dr. Granrud and his colleagues fought the two dragons. Only a few examples can be cited to illustrate how they worked, convinced that prejudices are rooted in a fear of the unknown. For instance, students were compelled to visit the collections of ecclesiastical objects of the great religions exhibited at the Springfield Museum of Fine Arts. Clergymen of the various faiths performed the different religious ceremonies and explained their meaning to the youngsters. Henceforth, none of these children will think it ludicrous when an orthodox Jew, as he enters or leaves a house, touches the *mezuzah* with his fingers and then kisses the fingers, or when a Christian crosses himself when passing a church.

One school went further. It arranged a Christmas and Channukah pageant in which both Christian and Jewish children participated. Three scenes from the Old Testament, and three scenes from the New Testament were performed, and Christmas carols as well as Jewish tunes were sung. The pupil performers, under the guidance of teachers, rabbis, priests and pastors, emphasized the similarities rather than the differences of the two festivals.

The Springfield children learn that every race has contributed something to

the wealth of our union. For that purpose they study the files of the Springfield newspapers and the American Historical Society. Through teaching and discussion they confirm for themselves that the color of a schoolmate's skin, or his national or religious derivation, does not make any difference in his quality as a person and a friend. At Springfield, children with Anglo-Saxon names no longer consider themselves superior to those with Greek, Italian or Jewish names.

It was particularly hard to break the color prejudice. In the fall of 1943, Dr. Granrud hired two Negro teachers to instruct white children. At first there was some opposition to that bold step, but now nobody objects to them. The School Placement Bureau found it difficult to place colored graduates with business firms. What was the reason for it? The head of a concern explained to a mass gathering of Springfield youngsters that he did not mind hiring colored people but that he refrained from doing so because his white employees might refuse to work with them. Unanimously, the youngsters—most of whom would become office or factory workers in the near future—declared that the color of their fellow-workers would not make any difference to them. When a teacher studied a class-room mural made by the boys of a school and supposed to represent children of every nationality, he noticed to his dismay that the colored races were not represented. He convinced the boys that they should add a Mongol and a Negro child to the painting.

Quite often it is the parents who exert a pernicious influence upon their children, inoculating them with their own prejudices. In one case, the teacher inquired why a certain child shuddered at the very thought of a Chinese, and discovered that the mother used to frighten the child with the words: "The bad Chinaman will catch you." Of course, she promised the teacher her co-operation when he had convinced her that she had been wrong. In another case, a non-Jewish child stubbornly refused to play with Jewish children. The teacher found that the youngster had been forbidden by his parents to mix with Jews. The educator succeeded in showing the parents that their attitude was entirely undemocratic. For the benefit of such

adults, panel discussions are being conducted under the chairmanship of teachers. Women's clubs invite the teachers to explain to them the principles of the "Springfield Plan." The Parent-Teacher Association is active in its work of eliminating ignorance and intolerance, proving to the good folks of the New England city that American history followed the exact opposite of Hitler's plan, that ours is an inclusive rather than an exclusive society.

Dr. Granrud's associates are no miracle men or supermen. Theirs is a long-range educational program, for prejudice is not an epidemic that strikes today and disappears tomorrow, but a tenacious disease that must be treated over a long period of years. In any event, thousands of teachers have flocked to Springfield to study the plan, among them Dr. Jacob Greenberg, Associate Superintendent of Schools of New York City. It is to be adopted by Pittsburgh, and in New York City and in Newark, New Jersey, influential circles are demanding it.

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Alas, there was nothing like the Springfield Plan in pre-Hitler Europe, excepting the Soviet Union, where the numerous nationalities were taught to respect one another. This writer, an Austrian, recalls that in his native city of Vienna, supposedly a "melting-pot" of the twelve or more nationalities that originally formed the Austrian-Hungarian monarchy, there was continuous racial and religious strife. The schools failed to do anything to eliminate the prejudices. If the teachers were liberals, they generally pursued a "hush-hush" policy, minimizing instead of scrutinizing the various frictions; if they were Fascists, they unscrupulously implanted the seeds of hatred into the hearts of their pupils. Thus Hitler was able to conquer the internally weakened country without firing a shot.

Even if the Springfield Plan should be adopted by all of the forty-eight states, it would not transform this country into a paradise within a year or two. It would not eliminate the difficulties resulting from the economic problems that may arise after this war. But it would prevent the trouble-makers from depriving us of the fruits of victory. The new generation would not look for scapegoats, but try to heal the wounds themselves.

I AM sure that many of us—not all—will live to celebrate Dr. Wise's seventy-fifth birthday and his eightieth birthday. It may become a perennial international event. It is therefore good advice not to tell all now, lest the good words spoken taper off, as the years go by, into the dim regions of a shrinking diminutive with appalling results in the finale. I would like to avoid extremes and sing the praise of Dr. Wise with sobriety and faithfulness to truth.

About forty-five years ago, as a wide-eyed yokel, coming in from the country to enlarge the sphere of Jewish influence, I first saw and heard Stephen S. Wise in the great metropolis. He was the preacher in the Madison Avenue Synagogue, now the B'nai Jeshurun of West 88th Street. He had to disguise his youthfulness by wearing the cap and gown of an Episcopalian minister and by appearing stern and forbidding. It was easy for him to put on such an impersonation. From the start, he had the makings of a great orator—resonant voice, dominant stature, classical features, and a feeling for the rhythm of words. He was made for the heroic, the dramatic, the controversial.

From the B'nai Jeshurun, he ran off to a reform congregation in Portland, Oregon. This was a self-imposed exile, for he had every reason to anticipate that he would soon be called to occupy the then greatest Jewish pulpit in America, that of Temple Emanuel on Fifth Avenue. It was said that the succession had been promised to him by the venerable Gustav Gottheil, whose protegee he was. Fortunately for Dr. Wise and for the Jewish people, the prevailing attitude in Temple Emanuel altered his course and gave him the freedom he has enjoyed ever since in the pulpit of the Free Synagogue. In the Free Synagogue, without the vestments of ecclesiastical pretense, he made his own congregation, his own ritual, even his own religious calendar, preached what he regarded as the essence of the Jewish religion, and discussed from week to week any subject his adventurous mind wanted to take over. From that pulpit, he developed as one of the most powerful voices in American Jewry, penetrating into every corner of American life and having his say on every topic that agitated the American mind. In the center of the array of banners he carried, the Zionist flag always waved,

## THE STEPHEN WISE I KNOW

By LOUIS LIPSKY

but he also was loyal to a great variety of the liberal causes of the day. He became a great preacher, a great orator, a great controversialist, who never allowed himself to become captive of a party or a movement.

\* \* \*

A few years ago, in 1939, on behalf of a group of friends, transferring title to a bust of Dr. Wise made by Jacob Epstein, I arrogantly drew his picture in words, which was very hard to do, for he never stands still while his picture is taken. At that time, he stood in a light which made possible a portrait that caught the colors and nuances, that still remain the qualities of one of the most arresting personalities in American Jewish life. I would like to have the still living part of that tribute included among the many that have been laid at his feet.

On that occasion, I managed to catch his eye and held it, and was able to say:

"Dr. Wise, nothing on canvas, nothing in bronze, nothing in words, will ever—to those who have lived with you through the struggles of your life—fully reveal the features of your vibrant personality which lives in their minds. You are a vivid player in the exciting drama of our lives. From the days of youth to the days of maturity, in all your moods—playful, ironic, devastating in invective and humor, ubiquitous in service—you are all one piece, but never the same. There are no still pictures that can catch your ever-roving mind and spirit. It is constant agitation. It is constant restlessness and dissatisfaction. It is burning indignation and protest. You have been dominated by an irrepressible desire to serve lavishly the great causes of our day. You have raised your voice, in season and out, on behalf of the oppressed and the wronged. You have barged in, uninvited, upon the slothful and the complacent and disturbed their indifference with the lashings of your eloquence. You have transformed a routinized preacher's stand into a vibrant, exciting pulpit, constantly agitated with the consideration of all human problems. No wrong—no matter

where or by whom perpetrated—has been refused tenancy on your unlimited agenda.

"In our Jewish life, you have denounced those who are heathen to your ideal, unconscious of the lacerations you have inflicted. You have fought to force the ideal of Zion into hearts that have refused to be kindled by that fire. You have berated and denounced and excoriated those who would not see the light you saw. In the long, unended fight for the freedom of Jewish life, you have never failed to speak out courageously, recklessly, with all truth, with burning conviction, refusing to countenance the tyranny and stupidity of wealth among us. You have been inconstant in method, which was as it should be, but you have never failed to be faithful to your truth. After forty years of self-sacrificing service, you stand revealed in our contemporary life as a figure built on heroic, classical lines.

"As in 1914, as in 1925, as in 1939, when you stood in the vanguard of the great struggle for Jewish rights, to maintain the rights we had acquired in the Jewish National Home, so in the years to come, your unquenchable spirit will be found among those fighting to secure a place for your people in the concert of nations. You will not let anything in your repertory of interests lie fallow, unexercised, unexpressed. It is the hope of all of us that your portrait will not be finished for many, many years to come."

\* \* \*

That was true when Dr. Wise was sixty-five and it is true today—the portrait is fuller, the features speak more eloquently, his eyes are keener, and his faith is stronger—when he is seventy. He has been confiding to friends, in moments of whimsical prophecy, that he hoped his seventieth birthday would see a double celebration. He looked forward to having the bells ring on March 17th, 1944, not only for his own seventieth

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ANNEMARIE, the little old Jewess, had been cleaning woman in the Golden Dish Restaurant for many years.

She had once had much more ambitious plans for her life.

The long days, the tedious, exhausting labor, had made her old and sick.

Her face was lined and criss-crossed with premature wrinkles. Her once cheerful and attractive features had grown serious and sad. And since the tragic death of her only son, she had never been heard to laugh.

She counted the days from Friday to Thursday.

Every Thursday morning, when Annemarie made her way through the rooms to dust off the furniture, she beamed with anticipation.

There were three chairs which she dusted off with particular care, with loving solicitude. They stood about a table on which it was her duty to place on Thursdays a framed card reading: RESERVED. And as she did this she would murmur tenderly: "For the young Doctors!"

Her eyes rested on the three Doctors with motherly affection. She grew angry and distressed whenever one or the other of the three looked pale or showed signs of overwork.

The three Doctors had as large a place in her heart as if they had been her own children. She had known them as students, and as Doctors they had all had a hand in saving her life—the physician with his medical skill, and the two lawyers with the legal knowledge which had enabled them to free her from the ugly tyranny of her husband.

How could an old woman forget such kindness?

\* \* \*

They were three bosom friends.

Boys together in school, youths together at the University.

Three Doctors, of medicine and of law.

Hans, Josef, Kurt.

They were as different as possible in appearance and in opinions.

But they were alike in one thing. In their ardent love for their Jewish people.

All was not invariably sweetness and light at the little table in the corner. Far from it!

When the three of them plunged into

one of the difficult questions on which they differed, when they grew red and angry and waved their arms about, the air of the restaurant was charged with electricity.

There were times when the situation looked really dangerous.

When things came to this pass, Annemarie was likely to come back.

She would fix her loving, weary eyes on each of them in turn and cry: "Children, that's enough now!"

And when she said that, the Doctors would usually quiet down and sit back decently in their chairs.

Then Annemarie was proud and happy, as if she had won a great victory.

But there were days when Annemarie's warning was unheeded, when the dispute went on in spite of her.

Times when words passed in the heat of argument that were not easy to forget. "You booby—you idiot—you fool!"

Then the three were likely to stamp furiously out of the place, each in his own direction.

Each ignored the others. But each was careful to call to the little old woman as he went out: "Good night, Annemarie!"

Annemarie was never completely discouraged by her defeat.

She knew that all three would be back the next Thursday, each anxious to atone for his temper of the week before.

They differed on various painful Jewish problems, but all their differences vanished when they would pick up a newspaper and read:

"Mistreatment of Jews in Poland—"

"In Greece—"

"Roumania—"

"The Arabs—"

United!

All rough words forgotten!

All discords ended—

And in their eyes the firm, deep gaze, the proud gaze of Judas Maccabaeus!

And when, after a moment of cruel reverie, Hans cleared his throat and sang that thrilling hymn, "The Hatikvah,"

## A Short Story

# KADDISH

By BORIS KADER

*Adapted from the German by  
Roy Temple House*

the other two at once joined in heartily, and the three voices blended into one.

At heart they were three Jewish brethren.

Such moments were happy moments for Annemarie.

She understood very little of the problems that distressed the three young scholars, but her heart was with them even when her poor head was confused and helpless.

And there were other moments that gave Annemarie a degree of quiet happiness.

Now and then the two lawyers would become involved in an abstruse legal discussion, and would grow too learned and technical for anyone but a lawyer to keep up with them.

At such junctures, the physician would turn his attention to Annemarie.

\* \* \*

When her sixtieth birthday was approaching, the three friends asked her: "Annemarie, what would you like to have for your birthday?"

"Only one thing, but I don't think I can have it."

"What is it? Tell us, Annemarie."

"Oh, I can't, I can't!"

"Annemarie," said the physician, "tell us this minute, or we'll all be in a very bad humor with you!"

That had its effect.

Annemarie stammered in a trembling voice: "I want more than anything else, dear Doctors, when I'm dead—for you to come to the cemetery—come to my grave—and say a Kaddish for me!"

Flaming red at her boldness, she ran out of the room.

But the bass voice of the physician caught up with her.

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## *The Story of Hermann Struck—A Jewish Artist*

# PAINTER OF HIS PEOPLE

By HAROLD BERMAN

THREE months ago, Hermann Struck, noted Jewish painter and etcher, and pioneer of Zionism, died in Palestine. He had been a resident of Eretz Israel for over two decades, and in his later years had found his inspiration there.

Struck undoubtedly was one of the foremost painters of the present day, his work comprising many and diverse subjects, from landscapes to portraits, from peasant groups and country scenes to the wrinkled profiles of study-absorbed Polish rabbis and their flocks. But Struck was also that which many a noted artist and sculptor of accidental Jewish birth is not—a thorough and sincere Jew, both in daily practice as well as in his art, in which his peculiarly Jewish outlook, his *Weltanschauung*, found such noble embodiment. He was a striking example of the reconciliation between the new and old, between modern culture and the oldest ideals and traditions of the Jewish faith and outlook. He was the associate of men in every rank and sphere of life, and to all of them was he an intellectual and social equal, a teacher and fellow-worker in the modern world. Yet he was, too, an observer of time-honored Jewish customs, a man steeped in Jewish patriotism. Those of his works into which he put his soul deal with Jews and Jewish scenes—elderly rabbis, Talmudical scholars, the grave of Rachel, the passing out of the Sabbath. These are marked by an unequalled fervor and honesty and deep sympathy. It was Struck's motto, with respect to artists and creators as well as to the ordinary, every-day people, that one must not try to be something that one is not. Early in life he came under the influence of Theodore Herzl, whom he strongly resembled in appearance and whose portrait he painted from life. But while laboring zealously for the establishment of the Zionist movement in Germany, Struck himself even went further, clinging most tenaciously to orthodoxy in religion and later assuming the leadership of the Mizrahi. Struck, born in Germany and associating with the most Teutonic Germans, went almost to extremes in his observance of the Mosaic code, and zealously, but very calmly, underwent every discomfort and annoyance that such observance might entail.

Struck's art may be called a Jewish art

not only because the artist himself happens to be of Jewish descent—we have had many of this type whose works cannot lay claim to the title—nor yet because he was an observant Jew. For he himself was by no means content to class as Jewish art that which had been merely produced by a Jew. To be Jewish art, he rightfully held, a picture produced by a Jewish painter must show qualities related to the Jewish soul—in other words, must be painted by a Jew in such a way as to bring forth the emotions and the passions of his own people, and his own life as one of them. Jewish scenes, Jewish historical paintings, as such, do not deserve to be called Jewish art. They must indicate that they have been inspired by a Jewish consciousness. "A masterpiece in this sense," declared Struck, "is Josef Israel's 'Ben Ami,' or as it is called in Dutch, 'De Zoon van het onde Volk.'" This painting depicts an old Jewish peddler on the threshold of an old second-hand shop. One sees musty garments, faded metal lamps, umbrellas, rags, and a hundred other discarded articles. There is no pose here, no sentimentality. And nevertheless, the sad eyes of the old dealer gazing off into the distance personify, even as his whole physiognomy does, the pains and sorrows, the utter resignation, of the Jewish people through all the centuries. One can say of this picture that a non-Jewish painter could never have created it.

The Jewish note is reflected throughout Struck's work in a genuine sympathy and unmistakable love for things Jewish. His "Sabbataus-gang" shows a vigorous, strong-faced Jew bending over the spices, while before him flickers the Sabbath candle, and behind him hover the shadows. Polish and Russian Jews, with rough-cast faces, long beards and unfathomable eyes, have afforded continual inspiration for Struck's etching needle. Old men especially have always delighted him; for he depicts rather peace and quiet than struggle and tumult, and his

masters here have been Rembrandt and Israels.

In his "Polnischer Rabbiner" one sees the pain-narrowed eyes, the wrinkled forehead, the high cheekbone, sharply contrasting with the dark background of hair and skull cap and beard. Or take his "Polnischer Jude." One sees not merely chauvinistic flattery of a Jewish subject, but an honest picture of a genuine, even if by no means perfect, man. Fanaticism and pride are here, and strength of will bespeaking almost ruthlessness. But that fanaticism and pride is of the intellect and of the emotions; that strength of will is of ideals; that ruthlessness is exercised on the spiritual shams of life. The black fur cap is set low and a little askew on a forehead ridged and furrowed with thought, the open and brilliant eyes speak of firm convictions and friendly but cautious regard for an opponent's cause, the gathered skin under the eyes reveal the age of the flesh in gentle contrast to the youth of the spirit, the powerful nose, the concealed sensual lips, the rich hair that seems to resist the blanching touch of years—this is the type of Jew that has lived again and again throughout the centuries, and can be truly seen and depicted only by one who truly knows and understands the soul of his people. Again and again, one finds such genuinely-Jewish types throughout Struck's work, notably in his portraits of famous Jewish scholars, many of them his own friends.

Struck himself might well have furnished a model for one of his etchings. He was to all accounts a strictly observing Jew, even to the study of a daily portion of the Talmud. Yet, despite the strong anti-Semitic sentiments in artistic and cultural circles in Germany and elsewhere where his paintings were exhibited, and his own proud, almost flaunting avowal of his race and faith, he was greeted with almost universal acclaim not

[Continued on page 22]



*The following is a reprint of an article written by the late Cyrus L. Sulzberger just forty years ago. Its title then was "Patriotism and Zionism." The subtitle which the Review has taken the liberty to attach to it is justifiable in view of the attitude towards Zionism of his son, who is the publisher of the New York Times. The elder Sulzberger was a close friend of Herzl, and served as Vice-President of the Federation of American Zionists, forerunner of the Zionist Organization of America. "Patriotism and Zionism" has a special significance for us apart from the refutation of the young Sulzberger's views implicit in its arguments.*

**P**ATRIOTISM is the crowning argument of the anti-Zionist. "How can you," he says, "give to your country that single-hearted devotion to which she is entitled if your mind is engaged with the thought of Zion?" This might be a valid objection if a fair definition of patriotism involved an exclusive attitude, such as is here indicated. Patriotism, according to the Century Dictionary, is "the passion which moves a person to serve his country either in defending it from invasion or in protecting its rights and maintaining its laws and institutions." That the Zionist doctrine is not at variance with the demands of patriotism is evidenced by the American attitude towards Cuba, which affords an instance more nearly parallel than history usually furnishes. In order to secure to the people of Cuba a publicly legally-assured home in Cuba, the people of the United States, through the national conventions of their political parties, through their representatives in Congress and through the mouth of the President, urged upon the Spanish monarch their interest in the Cuban situation and their desire to see that situation alleviated. When finally it was deemed that patience was no longer a virtue the American Congress, sustained by substantially the unanimous sentiment of the American people, declared that Cuba is and of right ought to be free and independent, and upon that declaration war was made upon Spain and the independence of Cuba established.

Surely, if ever there was a reply to the doctrine that patriotism involves exclu-

siveness, here it is. Would anyone dare say that they were not patriotic men who made the declaration as to Cuba's freedom and independence, and who followed up their declaration by the supreme test of war? And if it was patriotic to go to war in behalf of the republic of Cuba, how can it be unpatriotic to make peaceable and purely moral propaganda in behalf of the state of Judea? It is conceivable that the argument may be made thus: "But you are interested in your own people in the Zionist movement whereas in the American movement for Cuba we were interested in an alien people; therefore yours is a selfish while ours was an unselfish movement." As a matter of fact, the American movement in behalf of Cuba was not and did not purport to be an unselfish movement. On the contrary, the repeated basis of our activity was the commercial and financial interests of our citizens. But assuming for argument's sake that it had been otherwise and that the attitude of the United States had been taken solely on the grounds of the intolerable conditions prevailing with reference to the Cubans themselves, the application of the argument would then result in this: that an American not related to Cuba might patriotically interest himself in securing the establishment of the Cuban republic, but an American of Cuban extraction doing the same thing would be unpatriotic. It is a *reductio ad absurdum*. Or, to apply it to Zionism, a Jew who is a Zionist is unpatriotic because he is interested in establishing a political home elsewhere for his own people, but the non-Jews who are Zionist are not unpatriotic because the people for whom this home is to be established is not their own people. Reduced to writing the argument seems too trivial for utterance.

If we were justified in warring with Spain in behalf of Cuba, surely we are justified in sympathizing with Zionism in behalf of Israel. Long enough, aye, for too long, has continued the wandering of the homeless nation. Too long has he carried his burden from country to country, finding sometimes a temporary resting-place, and more often finding only a

## PATRIOTISM AND ZIONISM—A FATHER'S REPLY TO HIS SON

By CYRUS L. SULZBERGER

big policeman to tell him to "keep movin' on," as though he were the "Little Joe" of history. Unless our comfort and prosperity have completely enslaved us; unless the red blood in our veins has lost its warmth and left us with no emotions except those that are stirred by the rise and fall of the stock market; unless, in our sleek and self-satisfied state, human suffering means nothing to us so long as its squalor is not visible to our eyes and its cries not audible to our ears; unless we have grown callous to noble aspiration, to high idealism, to intellectual hunger and thirst, we cannot be indifferent to this world cry of a people for a return to its own. Nowhere among civilized people is a man desirous of tilling the soil denied that desire except he be a Jew, and then because he is a Jew. Nowhere is a man desirous of engaging in commerce denied that desire except he be a Jew, and then because he is a Jew. To the people who have been the world's educators, education is denied. To the intellectual giants of the ages intellectual development is prohibited. They who have been the moral teachers are subjected to such degrading influences that their moral sense becomes perverted. The indictment which America found against Spain in reference to Cuba becomes trivial when we regard the capital offenses which for two thousand years have been inflicted by the nations upon Israel.

Nor may we be unmindful of the moral influence which the new Judea would excite. In these days when nations are "world powers" let us not forget that there is room — aye, need — for a greater world power than any of these. "Not by might, and not by power, but by My spirit, saith the Lord." There is need in the world for the state which, by its nature, cannot aspire to be a great physical power, but which, by its inherited tendencies and the principles to which it has tenaciously clung, is pre-eminently fitted to be among states what its people have been among peoples — the exponents of justice, of morals, of righteousness.

# THE NEWS OF THE MONTH

THE extent to which Gestapo executioners have depopulated huge sections of Russia which prior to the war had hundreds of thousands of Jewish inhabitants, was revealed in Moscow by speakers addressing the third annual meeting of the Jewish Anti-Fascist Committee, which was held there simultaneously with a nation-wide conference of representatives of the Jews of the U. S. S. R.

Among the Red Army officers participating in the conferences was Lieut.-Col. Rafael Milner, a be-medaled veteran of three years of war, who came from the front to attend the meetings. Lieut.-Col. Milner disclosed that in all the villages recaptured by his regiment in White Russia, and later in the Dnieper region, the Russian troops did not encounter a single Jew, so thorough had been the German extermination of the Jewish population. "Nothing is left of the Jewish population but the bodies we found in large mass graves everywhere," the Red Army officer said. "The German cut-throats spared neither old people nor infants."

Among the many accounts of Jewish heroism in the struggle against the German invaders released by the Anti-Fascist Committee in connection with its conference, is a story of a Jewish peasant family from the town of Larindorf, which battled German occupation troops in the Crimea until it was able to amass sufficient arms to join with other small groups to form a formidable partisan detachment.

The family consists of Zorach Kon, the father, a veteran of World War I, his two sons and a daughter. The mother of the family and a relative have been killed in battles with the Nazis. A correspondent who recently spent some time with the Kon unit reports that old Zorach refuses to be evacuated to Russian-held territory for a rest, but is determined to remain behind the German lines in the Crimea so that he can be "among the first to return to Larindorf."

Preparations for the return of Jews to their homes in the cities of Dubno and Kremenetz, which were recently liber-

ated by the Russian armies in their drive toward the Carpathian mountains, are now being completed by the Soviet authorities in the Tambov region of central Russia where the Jews were given refuge when their cities were invaded, it was announced. While in Tambov, the refugees became skilled agricultural workers.

At the same time it was reported by

the Committee that not a single Jew was left alive by the Germans in Kremenetz and Dubno. These cities had large Jewish populations before the outbreak of the war.

☆

JEWISH leaders in Palestine here are concerned at the failure of the Palestine Administration to issue the immigration

## AFTERMATH OF PALESTINE TERRORIST OUTRAGES

THE charge that the Jewish community in Palestine has failed to give the authorities the necessary co-operation in crushing the terrorist groups responsible for the recent outrages, was voiced in Jerusalem by John V. W. Shaw, Chief Secretary of the Palestine Government, addressing foreign correspondents. He declared that the arrest over the weekend of sixty persons throughout the country "should have a good effect on the security situation."

Replying to questions, the Chief Secretary denied that the curfew which was lifted Sunday after nine days had been a punitive measure directed against the Jewish population and described it as an action necessary to restore order and facilitate the capture of the perpetrators of the outrages.

Shaw declared that the curfew only applied to the Jewish quarters because that was where the outrages had occurred and where the perpetrators lived.

Replying to the accusation made by Shaw, Bernard Joseph, acting head of the Jewish Agency political department, said that Jewish organizations were doing everything in their power to prevent a recurrence of further acts of violence. He pointed out that the primary responsibility for maintaining order rested with the police, emphasizing that the authorities were spending \$12,000,000 for security in a tiny country and that the country was "entitled to expect the police force to have the information to enable them to track the culprits down."

Mr. Joseph accused the police of "inexcusable negligence" in handling the problem, citing the escape of a score of

terrorist suspects from the Latroun detention camp and the assignment of only two policemen in Haifa, when a citizen notified the police of a wounded gangster's presence, instead of a squad. As a result, one of the policemen, a Jew, was killed and three other gangsters in the vicinity escaped.

Discussing the attitude of the Jewish community toward the police, Shaw declared, "No police force can operate to full efficiency to protect lives and property without the support of active public opinion and the physical support of the population itself. Here you have got a situation where there is a difference of opinion on matters of policy between the Jewish people and the Government which, to a certain extent, leads the law-abiding section of the Jewish community—which is the overwhelming majority—not to co-operate on security matters as they should. All the Government has done has been to impress upon them that we should get their full co-operation in running those thugs to earth. It does not ask the people to make arrests in the streets. All it asks is information. We have not had from the Jewish community the co-operation we expect in the line of information."

Asked by one correspondent to characterize the Arab attitude in the recent events, the Chief Secretary replied: "The Arab attitude has been correct. They have been quiet and correct. The Arab press was certainly very critical at one phase last week. Whether the censorship allowed them too much latitude is a matter of opinion."



schedule for the three-month period beginning April 1. The usual procedure heretofore has been for the administration to notify the Jewish Agency in advance of the number of certificates that would be made available to it. Whether the delay has any connection with the fact that the White Paper ban on further Jewish immigration—with the exception of 20,000 refugees—is now in effect, is not known.

☆

OF THE 50,000 Jews who lived in Czernowitz before the war, about 15,000 may have been saved by the Russian Army which recaptured that Rumanian city last week, it was reported by 240 Jewish refugees from Rumania who arrived in Haifa, having left Czernowitz on March 21, nine days before the Russians drove the German armies out of the city.

Most of the refugees were in the labor camp near Czernowitz for the past sixteen months. They said that the Rumanian attitude towards Jews had become friendlier in recent months, almost in direct proportion to the speed of the advancing Red Army. Early this year Jews were allowed to remove the yellow star which they had been forced to wear.

Among the arrivals—208 of whom came from Czernowitz and 32 from Bucharest—are the widow and child of the late Chief Rabbi Mark of Czernowitz, who was killed by the Nazis in 1942. The refugees, after escaping from the camp, traveled to Bucharest and from there to the Bulgarian Black Sea port of Varna, where they embarked for Turkey.

☆

THE British Government has made representations to the Polish Government-in-Exile concerning the complaints of Jewish soldiers in the Polish Army that they were mistreated by anti-Semitic officers and soldiers, it was disclosed in the House of Commons by Foreign Minister Anthony Eden.

Eden revealed that a number of Jewish "deserters" from the Polish Army have recently been transferred to the British forces because they maintained that they were no longer able to tolerate the conditions in the Polish army. Quered by Tom Driberg, Independent, as to whether it was true that many Polish Jewish soldiers and sailors were awaiting court martials on charges of desertion,

and whether their transfer to the British forces could be arranged, Eden replied that under an arrangement with the Polish Government some Jewish deserters had been transferred "which constituted an entirely exceptional departure from normal principles of transfers from one Allied army to another."

☆

A REPORT reaching Istanbul from Budapest estimates that more than 50,000 Jews have been arrested in Hungary since the occupation of the country by German troops.

The report quotes the Hungarian press as stating that the number of suicides among Jews is increasing. Among those who have committed suicide by taking gas are a prominent 65-year-old Jewish industrialist, Erno Vadaz, also a number of former municipal officials. Several Jews have taken their lives by throwing themselves from windows of high buildings, while the majority of suicides took poison, the report said.

☆

THE deportation of all Jews from the city of Munkacs and other towns in the sub-Carpathian regions of Hungary was also reported from Budapest. A German-language broadcast on the Budapest radio announced that new anti-Jewish decrees were published in the official gazette. The new decrees prohibit Jews in Hungary from wearing army or police uniforms.

The plight of the Jews in Hungary has been worsened because all bank accounts have been blocked. Jewish funds are being used to defray the cost of the German occupation army which is estimated to be more than \$4,000,000 a day.

Concerned over the continued protests by Cardinal Seredi against the anti-Jewish measures, the German military authorities in Hungary have placed the Cardinal and a number of Bishops under house arrest, it was reported here. Other reports reaching here from Budapest state that 314 Jewish actors have been expelled from the Hungarian Chamber of Actors under the new anti-Jewish regulations.

The Slovakian Minister of Interior, Sano Mach, is quoted in a broadcast over the Bratislava radio, as stating that only 8,000 Jews now remain in Slovakia which before the war had a Jewish popu-

lation of 90,000. Mach emphasized that "in the last two months the number of Jews in the country has been materially reduced" and added that during March many Jews were sent to labor camps.

FRONT-LINE reports told of an unusual "guerilla village"—in Byelorussia—its entire population of 150 Jews, self-sufficiently moving about behind the German lines, fighting and preserving its village character. The name of the village was withheld.

The villagers were organized by a 26-year-old local Jew, Isaac Blatt, who had learned guerilla tactics and returned to lead the Jews of the village into the forests to save themselves from the Germans. The Jewish guerillas were able to obtain food from the pinched stocks of the peasantry by offering the services of the village's artisans. They had among them tailors, carpenters, mechanics, leather workers, tinsmiths, printers, woodworkers, blacksmiths and others. They have to their credit several hundred Germans killed, troop trains wrecked and garrisons smashed.

☆

BARON Victor Nathaniel Rothschild was awarded the "George Medal" for "dangerous work under hazardous circumstances." Rothschild, who is a great-great-grandson of Nathan Rothschild, who established the family in England, and a nephew of the late Lionel Walter Rothschild, to whom the Balfour Declaration was addressed, is an administrative assistant in the War Office, engaged on highly secret scientific work. At present he is working with the Ministry of Supply's Scientific Research Board.

Baron Rothschild, who is only 34, has been recognized for many years as one of the most promising young scientists in Britain. He expressed surprise at the award, adding that "if it means I am helping to hurt the Nazis, I am glad." Lord Rothschild visited the United States in 1939, where he conferred with American scientists.

☆

THE United States Government has been checking and rechecking the possibilities of sending relief through the blockade to the hungry people of occupied Europe, but has not yet reached a definite decision, Secretary of State Cordell Hull said at a press conference.

THE Jewish Publication Society of America announced that it had received a special donation of \$10,000 from the Book-of-the-Month Club, of New York City, as a memorial to the late Katherine Harris Scherman, the mother of Harry Scherman, founder of the Club and its president.

☆

A "WINGATE FOREST" in honor of Maj.-Gen. Orde C. Wingate, British commando chief who died in a plane crash in Burma last week, will be planted in the Maale Hamisha Hills by the Palestine Jewish National Fund, it was announced in Jerusalem.

☆

THE demand that "the doors of Palestine be opened and opened permanently" was voiced in New York by Governor Thomas E. Dewey, addressing a dinner at the Hotel Plaza opening the 1944 campaign of the United Jewish Appeal of Greater New York.

Assailing the action of the British Government in halting Jewish immigration to Palestine by putting the White Paper immigration ban into effect, the Governor said:

"I do not underestimate the difficulty of the present situation, but a way can and must be found by our government, working with the British, to bring an end to the operation of the White Paper. For more than twenty years every President of the United States has supported Palestine as a Jewish homeland. The failure to find a home for the helpless victims of Nazi oppression must be regarded with abhorrence by Jews and Christians alike."

☆

A PROPOSAL for a vast post-war irrigation and hydro-electric project for Palestine was described to 1,800 persons who attended the final Book and Author Luncheon of the 1943-'44 season at the Hotel Astor in New York.

In picturing the Middle East as a region ideal for a reclamation project, Dr. Walter Clay Lowdermilk, who is assistant chief of the soil conservation service of the Department of Agriculture, traced the collapse of its ancient agriculture. This, he said, led to the desert wastes of today. He pointed to the accomplishments of the Jews in Palestine,

[Continued on next page]

## TEL AVIV PREPARES FOR POPULATION OF 300,000

By VICTOR M. BIENSTOCK

*J.T.A. Correspondent in Palestine*

TEL AVIV, the first all-Jewish city, is planning for a population within its municipal area of 300,000, and will "easily" reach that figure within the next ten years, Mayor Israel Rokach said in an interview with this correspondent.

Post-war development plans for the Jewish municipality, submitted to the Palestine Administration a year ago, are already out of date, Mr. Rokach declared, and have to be considerably revised on an upward scale. These plans involved a £5,000,000 municipal development loan to be expended on provision of water supply and sewage, construction of public buildings, municipal offices and schools, street construction and public parks.

"We see now, that this amount is too small," he pointed out. "Our municipal boundaries have been enlarged to the north and east and the municipal area has been doubled. Now we have wider scope for development."

The mayor turned to the huge map of Tel Aviv covering the entire wall behind his desk in the city hall and commented smilingly that it was "out of date." He indicated the areas which had now been added to the municipal limits and spoke of plans for their development.

Tel Aviv's main problem, he declared, is its acute housing shortage. This resulted in over-crowding even before the war. Construction had proceeded at the rate of a building a day but even at this rate, housing accommodations could not keep pace with the population requirements.

Since the outbreak of the war, the mayor said, only 150 rooms had been added to the city's total, while 700 had been withdrawn from civilian use for military requirements. At the same time, Tel Aviv's pre-war population of 130,000 had increased to 160,000 within the municipal boundaries, not including 25,000 residents of the adjacent Jewish quarters of Jaffa who receive all municipal services from Tel Aviv, and several thousand Polish and other refugees living in the city.

For the first time in its history, Mayor Rokach went on, the municipality was preparing to undertake housing projects. The Palestine Administration has now agreed to the principle of municipal housing policy, and the Tel Aviv Municipal Council is working on a housing program.

General planning for post-war development, however, is being delayed, the mayor complained, by the policy of the Palestine Administration in withholding approval of the proposed Tel Aviv development loan. The authorities, he said, are contemplating an overall plan and loan for all Palestine municipalities, of which the Tel Aviv loan would be a part, but pending announcement of its proposals, he said, the Tel Aviv officials are unable to proceed with detailed plans for their projects.

Tel Aviv also has ambitious plans for development of its port. The present lighter basin will be replaced by a deep-water port, thus eliminating the need for off-loading onto lighters. This would be of considerable assistance to Palestine's citrus industry, which is mainly in the vicinity of Tel Aviv, since it would enable shipment of fruit direct from the groves without haulage by rail or truck to Haifa, which is now Palestine's sole deepwater port.

With seventy percent of all Palestine's industry in the Tel Aviv area, further efforts will be made to have the railway line from Egypt come directly to Tel Aviv, instead of the present branch line to the city from the Lydda junction, Mr. Rokach declared. Much of the raw material used in Palestine industry comes from Egypt, and the extension of the rail-line to the most populous and chief industrial center of the country would facilitate its shipment and improve passenger traffic conditions.

☆

"The News of the Month" includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is worldwide.



and emphasized that the Jews have kept faith with the Balfour agreement. "They deserve something better," he said. "I propose to take fresh water from the Jordan River for irrigation and to replace it in the Jordan Valley with water from the Mediterranean which could be brought by canal through hydro-electric plants and thence down the valley to the Dead Sea."

☆

THE Belgian Government has condemned to death two Germans responsible for the murder and mistreatment of 30,000 Belgian Jews in the Malines concentration camp. The two are a Dr. Kroll, who is reported to have been responsible for the organization of the Lodz ghetto in Poland, and a Major Schmidt.

Kroll is charged with robbing Jewish internees who passed through Malines en route to Poland, and of attacking Jewish girl deportees. Schmidt, according to the Belgian statement, used Jews as targets for pistol practice and inflicted numerous indignities on his prisoners.

☆

THE Palestine Government announced that it has approved the Egyptian-Palestine trade agreement which was negotiated last month by government and trade representatives of both countries. The Egyptian Government gave its approval to the pact. The agreement provides for an interchange of goods, with Palestine exporting mainly citrus fruits, pharmaceuticals and some manufactures, and receiving raw materials in return.

☆

APPARENTLY anticipating a German retreat far into western Poland, the Gestapo has begun liquidating the Lodz ghetto in which, according to the most recent reports, there were living 150,000 Jews employed as slave labor in vital German war industries. The Lodz ghetto is the only one remaining in all of Poland.

☆

AN eye-witness account of the murder of 30,000 Jews in an unnamed concentration camp located on the outskirts of Warsaw has been received by Belgian circles in London. The report was written by a Belgian who was conscripted by the Germans to serve with the occupational police in Poland, and who succeeded in escaping recently. He disclosed that on November 9, 1943, the units to

which he was attached, together with S. S. troops, participated in the massacre of approximately 30,000 Jews, who were buried in several large trenches 30 to 40 yards long and three to four yards deep. The Jews were forced to strip and run a gauntlet of S. S. men armed with whips and rifles, before being shot and dumped into a trench. Among the victims, he stated, were many children.

☆

THE future of Palestine will be discussed at the forthcoming meeting of the prime ministers of all the British dominions, which is to convene in London in June, Prime Minister MacKenzie King has declared.

The Prime Minister promised that he would make a full statement to the Canadian Parliament on the refugee situation in the near future.

☆

ALTHOUGH the basic hope of the Jewish Agency is to come to a fundamental understanding with Britain regarding the post-war status of Palestine, Zionist leaders must develop their contacts in America and build up contact with the U. S. S. R., Moshe Shertok, head of the political department of the Jewish Agency, declared in London while addressing the annual conference of the Laborite Zionist organization. He condemned the terrorist groups in Palestine and stated that "the Jews in Palestine cannot be left to the mercy of lunatics." The conference also adopted resolutions demanding international assistance for Jewish settlement and immigration in Palestine under the control of the Jewish Agency, the abrogation of the White Paper and the establishment of Palestine as a Jewish Commonwealth. Condemnation of the terrorism in Palestine was voiced in one of the resolutions.

☆

A MOVE by a number of unions affiliated with the Australian Council of Trade Unions to strike out resolutions condemning anti-Semitism and supporting the Kimberly settlement project, adopted by the Council last year, was defeated.

☆

DR. NAHUM GOLDMANN, a member of the Jewish Agency executive, and A. J. Freiman, honorary president of the

Canadian Zionist Organization, conferred in Ottawa with Prime Minister MacKenzie King on questions affecting Palestine.

☆

THE British administration in Palestine is actively hindering the industrialization of the country by Jews for fear that Palestine industries will compete with those of Great Britain, it was charged in Los Angeles by Prof. Adelbert Farkas, who was formerly on the staff of the Hebrew University in Jerusalem. Addressing an institute arranged by the Southern California branch of the Hebrew University Friends, he reviewed the chemical and industrial research undertaken by the university, which, he said, had greatly aided the agricultural and industrial exploitation of Palestine. A general review of the achievements of the university since its founding was given by Dr. Maurice Karpf, executive director of the Jewish Welfare Organization of Los Angeles.

☆

THE New Zionist Organization is demanding of the Jewish Agency that one of its representatives be included in the delegation which the Agency is sending to the forthcoming conference of the World Jewish Congress, opening May 6 in New York. A similar demand has been put forward by the Yemenite Jews.

☆

THE first Polish soldier in Italy to receive a British decoration for valor is a Jew, Lance Cpl. Bernhard Rosen, it was reported in London. Rosen, who has just been discharged from a military hospital somewhere in Italy, has been awarded the Military Medal for exceptional bravery.

☆

THE War Department will name a flying fortress "The Jewish National Workers' Alliance," in appreciation of the purchase of \$400,000 worth of War Bonds by members of the Alliance during the Third War Loan Drive.

☆

DESECRATION of synagogues, churches or cemeteries was made a felony punishable by up to three years in prison when Governor Thomas E. Dewey signed the Heller Bill, which had previously been passed by both houses of the Legislature.

# BROOKLYN JEWISH CENTER ACTIVITIES

## Consecration Services To Be Held on Shevuoth

THE Consecration Class has already begun to prepare for the Consecration services which will be held in conjunction with the services on the first day of Shevuoth, Sunday morning, May 28th.

A very unique program is being arranged and we are confident that this year's services will present an inspiring and impressive message to the congregation.

## Personal

RABBI LEVINTHAL was one of a group of distinguished authors, residing in Brooklyn, who were honored at a Reception and Tea in the main hall of the new Brooklyn Public Library Building on Sunday afternoon, March 26th, in recognition of their works which have recently appeared. Among those thus honored were Sigrid Undset and Professor Sidney Hook.

## Sisterhood Meeting

THE season's final monthly program meeting of the Sisterhood of the Brooklyn Jewish Center will be held on Monday afternoon, May 8th at 1:30 o'clock. Details regarding the program will be forthcoming at a later date.

## Young Folks League

THE next meeting of the Young Folks League of the Brooklyn Jewish Center will be held on Tuesday, May 2nd at 8:30 o'clock. An entertaining program is being planned. Please reserve the date.

## United Jewish Appeal Dinner

THE Annual Dinner in behalf of the United Jewish Appeal will be held on Thursday evening, May 18th at 6:30 o'clock. The United Jewish Appeal is now conducting a campaign which includes the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. Mr. Isidor Fine is chairman of the Brooklyn Jewish Center committee on behalf of the United Jewish Appeal. Reservations at \$3.50 per person may be made at the office of the Center.

## Standing Committees

JUDGE EMANUEL GREENBERG, President of the Brooklyn Jewish Center, has appointed the following heads of standing committees of the institution:

### Cemetery Committee

Samuel Lemberg, Chairman  
Isidor Fine, Vice Chairman

### Chevre Kadisha Committee—

Louis Albert, Chairman

### Delinquent Accounts Committee

Morton Klinghoffer, Chairman  
Herman B. Schell, Vice Chairman

### Forum and Education Committee

Harry Blickstein, Chairman  
Isaac Siegmeister, Vice Chairman

### Grievance Committee

Albert A. Weinstein, Chairman

### Hebrew Education Committee

Frank Schaeffer, Chairman  
Max Goldberg, Vice Chairman

### House Committee

Hyman Aaron, Chairman  
Louis Halperin, Vice Chairman

### Library Committee

Irving L. Cohen, Chairman  
Morris Neinken, Vice Chairman

### Membership Committee

Maurice Bernhardt, Chairman  
Samuel H. Goldberg, Vice Chairman

### Physical Training Committee

David B. Kaminsky, Chairman  
Albert Witty, Vice Chairman

### Religious Service Committee

Abraham Ginsburg, Chairman  
Morris D. Wender, Vice Chairman

### Social Committee

Saul S. Abelov, Chairman  
Ira I. Gluckstein, Vice Chairman

## Acknowledgments of Gifts

WE acknowledge with thanks receipt of gifts from the following:

### For the Library

Dr. Israel H. Levinthal  
Ilse Bessman  
Mrs. Leo Farland  
Mrs. Tess Klein  
Benjamin Markowe

## Prayer Books and Taleisim

H. Zachary Bernstein  
Benjamin Dubrow  
Simon Gluckstern  
Morris Rosen

## Seder at the Center Academy

THE Center Academy held its annual Seder on Tuesday, April 4th.

In keeping with the established tradition of the school, the graduating class was in charge of all the preparations. They were assisted by the younger pupils so that every child in the school, beginning with the first grade, had a share in this communal activity. A traditional Passover meal was served. Neither *Harosoth*, *moror* nor *matzah balls* were omitted.

Alfred Rubin was elected "Father" by his classmates and he officiated at the Seder. Abby Whitman was the "Mother." Selections from the Haggadah were chanted by all.

Besides the pupils and the staff, there were about fifty guests present: parents and friends of the school. Before the Seder began, Dr. Israel H. Levinthal, Rabbi of the Center, performed the ceremony of "*Beur Hametz*."

Mrs. Louis N. Jaffe, whose two sons were among the first graduates from the Center Academy, contributed the flowers.

## Congratulations

OUR heartiest congratulations and best wishes are extended to Mr. Nathan Dvorkin of 789 St. Marks Avenue upon the marriage of his daughter, Sylvia, to Mr. Lester Fischer on April 22nd.

## Sabbath Services

KINDLING of candles at 7:36 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha Tazriah-Mezora, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Lecture in Yiddish by Mr. Edelheit at 5:00 P.M.

Mincha services at 6:00.

## Daily Services

MORNING services at 8:00 o'clock.

Mincha at 7:30.



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BECKER, IRVING I.

Res. 25 Amboy St.

Bus. Roofing, Same

Married

*Proposed by Mrs. Margaret Levy*

BECKERMAN, JULIUS

Res. 9514 Avenue B

Bus. Dairy Prod., 773 Stone Ave.

Married

*Proposed by Edward Manes*

FABRIKANT, MAX

Res. 682 Crown St.

Bus. Sweaters, 66 W. 38th St.

Married

*Proposed by Dr. Samuel S. Gilbert*

HORWITZ, JOSEPH

Res. 473 Empire Blvd.

Bus. Corsets, 358—5th Ave.

Married

*Proposed by Ben Horwitz and*

*Joseph Goldstein*

KATZ, IRVING J.

Res. 102 Sterling St.

Bus. Lawyer, 33 W. 42nd St.

Married

*Proposed by Sol Sussman*

KATZ, SOL

Res. 674 Crown St.

Bus. Electrical Supp., 8905 Jamaica Ave.

Single

*Proposed by Harry Triefer*

LAPIDES, ABRAHAM

Res. 377 Montgomery St.

Bus. Sign Painting, 190 Broome St.

Single

*Proposed by Abe Mann*

MILLS, HARRY

Res. 836 Crown St.

Bus. Machines, 242 W. 55th St.

Married

*Proposed by Irving I. Becker*

MOSKOWITZ, SAMUEL J.

Res. 583 Montgomery St.

Bus. Lawyer, 225 Broadway

Married

*Proposed by Abe Mann and*

*William I. Siegel*

MUSS, DR. ARTHUR W.

Res. 1030 Eastern Pkwy.

Bus. Physician, Same

Married

*Proposed by Frances B. Reich*

Bus. 11 E. 26th St.

Married

*Proposed by David H. Sherman*

SCHWARTZ, WILLIAM R.

Res. 2216 Avenue K

Bus. 11 E. 26th St.

Married

*Proposed by David H. Sherman*

TRIEFLER, HARRY

Res. 199 Sullivan Pl.

Bus. Plumbing, 304 Rogers Ave.

Married

*Proposed by Bernard J. Aaron*

TRIGG, EDWARD

Res. 763 Eastern Pkwy.

Bus. Upholstery, 488 Rockaway Ave.

Married

*Proposed by Joseph Goldstein*

The following has applied for re-instatement:

FINK, BERNARD

Res. 712 Empire Blvd.

Bus. Insurance, 1528 Pitkin Ave.

Married

*Proposed by Frank F. Rose and*

*Nathan T. Wolfe*

MAURICE BERNHARDT,

*Chairman, Membership Committee*

### School Notes

A VERY successful model Seder was held on April 4th. Students of Mr. Kling's third class explained the various symbols that go to make up the Seder. The candles were lit by Harriet Nelson. The Kiddush was recited by Ira Hochman. The four questions were recited in Hebrew by the beginners' classes and in English by Adeline Shakun. The grace was led by Leonard Morris. Solo songs, *Eliyahu Ha-Navi* and *Hallelujah* were sung by Elsa Bessman. The tables were decorated by students of class IV under the direction of Mrs. Rabinowitz and Mrs. Beder. Dr. Levinthal spoke to the students about the Passover ideal of liberty and the present struggle for liberty. The school singing was led by Cantor Tucker and Mr. Julius Grossman. Rabbi Lewittes presided.

### Speedy Recovery

OUR best wishes for a complete and speedy recovery are extended to Sgt. Jack Passof, one of our Center boys, who was wounded in action on the Italian front.

## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.



Horwitz, Brewster, Lieut.

Gross, Irwin R., Pvt.

Maslow, Seymour, Seaman  
2/cl

Luxenberg, Daniel G., USMS



The following is a list of promotions in rank:

Honig, Mervyn, Sgt.

Klein, Oscar, Lt.

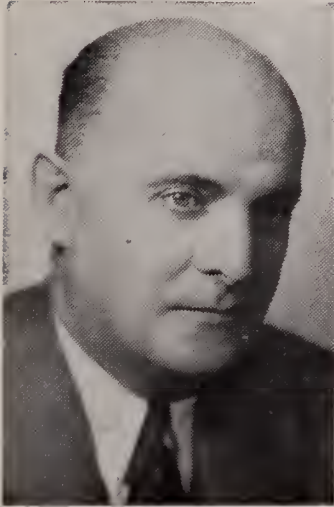
Koch, Lawrence J., Cpl.

Rothstein, Morris, Cpl.

Steinberg, Bernard, Lt. (jg)



## RABBI JAMES G. HELLER AT THE CENTER



Rabbi Heller

ON Monday evening, May 8, we shall welcome to the Center Rabbi James G. Heller, distinguished Zionist, orator and publicist, and musician. He will address a mass meeting arranged by the Eastern Parkway Zionist District No. 14, with the co-operation of the Eastern Parkway Group Hadassah.

Rabbi Heller is regarded as one of the outstanding personalities of American Jewry. He is the National President of the American Jewish Appeal, Chairman of the Administrative Council of the Zionist Organization of America, and National Chairman of the United Palestine Appeal. Until recently he was President of the Central Conference of American Reform Rabbis. Center members are cordially invited to attend.

### Club Notes

THE clubs are preparing to participate in the Lag B'omer Field Day of the Young Judea to be held on May 14th. Mr. David Neiman of the Brooklyn office of Young Judea described to the clubs the events scheduled for that day.

On April 15th the clubs witnessed a series of movies arranged by Mr. Safier, leader of the Maccabees.

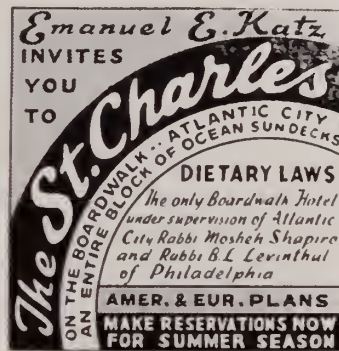
The Intra-League Girls, Vivalts and Candle-lites enjoyed the use of the gymnasium on April 22nd.

The Intra-League Boys and Girls held

a special meeting devoted to a discussion of the White Paper. Representatives of other clubs were present.

### Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Leon Rottenberg of 135 Eastern Parkway upon the Bar Mitzvah of their son, Richard Joseph, which will be celebrated at the Center on Saturday, April 29th. Congratulations are also extended to the grandparents, Mr. and Mrs. Samuel Rottenberg.



## THE STEPHEN WISE I KNOW

[Continued from page 9]

birthday, but to proclaim the downfall of Adolf Hitler and the beginning of a new era of peace and justice. That hope has not been fulfilled. The monster of aggression still struggles against his inevitable doom. He lashes about him with all his remaining strength, conscious at last that he has failed and that oblivion is soon to swallow him. His murderous warfare against his Jewish captives still continues. Before he is destroyed, hundreds of thousands in many lands will have to go down the Valley of Death. There is a tremendous struggle ahead of us to win status and rights for our harassed people in the new world which is to emerge out of the fire and destruction of war. In that struggle, Dr. Wise must continue to serve, giving of his experience, his leadership and his strength. May he not only see the death of the great enemy and the setting up of the standards of Judea on the hills of Jerusalem, the triumph of justice and democracy, but the dissolution of all the evils he has been fighting with such gallantry and glamor all the days of his life.

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*The Brooklyn Jewish Center is sincerely grateful to all those who have been responsible for the successful campaign to redeem the institution from its mortgage burden.*



## KADDISH

[Continued from page 10]

"You old goose, you'll outlive us all!"

\* \* \*

One Thursday, there were only two—

\* \* \*

After that, on Thursday morning, when old Annemarie went around to dust the furniture, and when she came to the little table in the corner, there was no such look of ecstatic satisfaction on her face as there had once been.

At the chair where Doctor Hans used to sit, she would heave a sigh that was almost a sob and stand buried in thought, in prayer—

And her weak old eyes would grow moist.

The chair for Doctor Hans—it still stood at the table, always—but it was empty—

The two friends seemed much older. Their shoulders drooped as if they were carrying a heavy, heavy burden.

But they were closer friends than ever.

There was a pathetic tenderness in their affection for each other.

"Josef, Josef, you have forgotten your shawl! I'm stronger than you are. Take mine!"

"Kurt, you still have your light overcoat on. This is severe weather. I don't feel the cold as much as you do. Take my coat!"

They were much quieter than they had once been.

There were no violent disputes any more, no quarrels over the Jewish program. No subtle examinations of legal problems.

They would sit silent together for hours. And the two pairs of eyes would rest on the empty chair.

Then one of them would pick up a newspaper and read:

"Mistreatment of Jews in Poland—"

"In Greece—"

"Roumania—"

"The Arabs—"

And the two pairs of weary eyes would take on the firm, deep gaze, the proud gaze, of Judas Maccabaeus!

\* \* \*

One day only one of them came—

\* \* \*

Early every Thursday, when old Annemarie went through the rooms to dust

the furniture, she would come to the little table in the corner. But she no longer beamed with affectionate anticipation as she wiped the dust from the three chairs—

When she handled two of the chairs, she would stop and stand absorbed in reverie and prayer. Then she would sigh—a deep, painful sigh.

There were always three chairs about the little table, still. But two of them were always empty.

And hor, bitter tears would gush from Annemarie's weak old eyes.

The Doctor who was left had grown much older. His hair was white. His back was pitifully bent.

His tired, sad gaze would fix itself for hours on the empty chairs where his old friends had once sat.

But he knew that they were still alive in him.

And he would tell them now and then about the sufferings and mistreatment of his people.

And as he told them the story, he could see their dead eyes light up. He could see in them the deep, proud gaze of Judas Maccabaeus!

\* \* \*

Every Thursday morning, now, when old Annemarie went through the rooms to dust the furniture, when she came to the little corner table—

No, no, she had not the heart to dust those three chairs—

She would stand beside them, lost in thought and prayer—

But there were no more tears in her dry old eyes—

\* \* \*

There was no one left to say Kaddish over the grave of old Annemarie.

## PAINTER OF HIS PEOPLE

[Continued from page 11]

only in his native land, but in Denmark, Russia, Holland, Italy and France. In England he was elected a member of the London Royal Society of Painters, Etchers and Engravers, an honor accorded to but few German artists.

Struck's work falls into two parts, landscapes and character portraits. Out of the former comes a note of soft, senti-

mental yearning; out of the latter earnest, mature, manly strength of soul. His landscapes are diversified. Little lyric impressionistic sketches of snow landscapes, as in his well known "Aus Agnetendorf," still, melancholy water mirrorings as in "Aus Wauresee," close, stuffy scenes of the picturesque metropolis as in his "Vom Rande Berlins," the giant mountains and the strand of Scheveningen, the towers of Notre Dame, English hunting lodges, Heine's grave, scenes from Lake Geneva. In one cycle of pictures he shows the land of his forefathers and the modern Jewish villages arising from the old soil. Sultry air trembles over Jerusalem as it stretches before his yearning gaze from the Mount of Olives. He shows us the Tower of David and the grave of Absalom, the well of Jaffa and the grave of Rachel, ruins of the crusader days in Palestine, the dreary flatness of the Dead Sea, the graves of the patriarchs in Hebron, and rows of palms in the new Jewish hamlets.

His portraits abound in character studies of old men and peasants, beggars and vagabonds, rabbis and philosophers. All of them speak of great and deep experience, of bitterness, of pain and the disillusionment of years. Of the faces of his Jewish subjects, Struck once said: "You see in these pictures old Jews who gaze sorrowfully into the distance. They are men whom life has used harshly, and who have had to suffer much for the sake of their faith. Yet in spite of all the injuries inflicted upon them, in spite of the obstacles put in their path, they have remained loyal to the ancient faith of their fathers and willingly borne the yoke of the exile. But you must not believe that all Jews are so sad. A new, young generation is growing up that is striving to gain freedom for these oppressed ones upon their own soil in the land of our fathers. I love all children, but it is the Jewish child who lies closest to my heart; and if you like the pictures I have made, that pleases me more than anything else possibly could."

The foregoing will explain why Struck, in all the great variety and multiplicity of his work, has never drawn anything merry or jovial. The sadness of the *goluth* had laid its hand upon his shoulder and had caused him, not unlike the prophet of old, to cry out, "Woe, woe, unutterable woe!" to all mankind.

## THE JEWS OF FRANCE

[Continued from page 6]

Zionism seemed to them an immediate danger if the hopes of its founders should meet with success. "Well then," the anti-Semites were not slow to say, "if you have a Jewish country in Palestine, don't forget to join your brothers there. For you can't pretend, in the German manner, to have the right to a double nationality. You must choose. You cannot be at the same time Jews and Frenchmen."

### III

During the years which preceded the World War, the partisans of Zionism told them in vain that the creation of a Jewish State could only reinforce their legal position. For those Jews who, after the founding of that State, did not choose to live in Palestine would have made, for the second time, a choice of nationalization, and so to some extent reaffirmed their quality as citizens of their respective countries.

The leaders of French Judaism turned a deaf ear to this argument. And the Alliance, inasmuch as its network of French schools around the Mediterranean basin caused it to be considered by the Government of the Republic as a valuable auxiliary of French influence in North Africa and the Near East, profited by its influence in the Ministry to combat, through its secret diplomacy, the propaganda of the Zionists. It was close to bringing about an official stand against Zionism by the Quai d'Orsay. However, the Quai d'Orsay, made aware in time by several French Jews and non-Jews who were sympathetic to Herzl's ideas, took a position favorable to the movement.

The Jewish world did not forget the deplorable impression made at the Peace Conference on February 27, 1919, by Professor Sylvain Levi, a man of great learning but a wretched politician, when he asked the Conference to reject the Zionist demands because Judeo-Russian emigration to Palestine might create a center of Bolshevism in the Near East, and because the formation of a Jewish National Home would give ammunition to those who accused the Jews of laying claim to the privilege of a double nationality.

This conservative attitude appeared

detestable not only to newcomers but also to the sons and grandsons of immigrants who had become French citizens, and even to descendants of old Jewish families established in France since time immemorial.

These young or still young men had in the course of the Dreyfus Affair found again their Jewish pride. When the Affair was over, they did not return to the timid bosom of the bourgeoisie. Having mingled with the movement of the People's Universities, they had remained in contact with the working classes, among whom they had met recent immigrants. They had studied not only the history of the people of Israel but also the bloody history of the Jewish people, and through investigation and travel had informed themselves concerning the ethnographic and juridical situation of the Jews in the countries of Eastern Europe.

When between 1904 and 1909 the "Cahiers de la Quinzaine," by Charles Péguy, acquainted the French public with the works and the Zionist and territorialist activity of Israel Zangwill, it was for many of them a thunderbolt. On some his poem "Chad Gadya," the refrain of the assimilated Jew who is dying because he has lost his Jewish soul, acted like a religious conversion—a flood of tears, a sudden reorientation of an entire life, the birth of an ideal. Some became militant Jews. Others felt the need to pour out, to express in song, their regained Jewish consciousness. A Jewish literature in the French language was born in which, side by side with their elders Bernard Lazare, Gustave Kahn and André Spire, there were ranged little by little the poets Henri Hertz, Henri Franck, Edmond Fleg, Ivan Goll, Benjamin Fondane, Ilarie Voronka and the novelists Jean-Richard Bloch, Armand Lunel, Elissa Rhaiss and Lily Jean Javal.

Though at first it was poorly received by the Jewish bourgeoisie, by the polished, timid, and discreet Jews who had succeeded in resembling the rest of the world, this literature had an immense influence on Jewish youth, and it can be said to have brought about a schism between the old French Judaism and the new. For the ashamed Judaism of their grandfathers this courageous generation

substituted a Judaism without arrogance but proud, a Judaism of people who knew themselves as Jews, who admitted and declared that they were Jews, Jews who had ceased to hide their origins and to walk, as Theodore Herzl had said, with their hands over their noses.

The action of this militant Jewish literature made itself felt especially in the years which followed the signing of the Peace Treaty. Many organizations united the young Jewish people, sometimes for social purposes, like the Universal Union of Jewish Youth, sometimes for religious studies, like the Chema Israel. These organizations were no longer administered from without by rich people who had no mandate to do so, but by their founders, who were either French or immigrant Jews. A vast Federation of French Jewish societies was founded about 1931 which brought together numerous mutual aid, cultural, and philanthropic societies, and in which the two factions, which until then had been suspicious or even hostile, began to collaborate fraternally.

Official Judaism began to withdraw its opposition. Thenceforth it took a hand in the task of reconciling the various factions of Judaism. The mysticism of certain Jewish groups in Poland and Russia, which had been a red flag to the generation of 1880, no longer seemed so hateful.

Old French Judaism, which had been refractory to the idea of proselytism, became favorably inclined to the organization of propaganda, like other religions. At meetings and in the Jewish press there was talk of the establishment of missionary rabbis. Also the *Voice of Israel* regularly carried sympathetic discussions of Judaism and Jewish religious music or popular songs wherever receiving sets could pick up the long wavelengths of Radio-Paris.

Another consequence of twenty-five years of revolt on the part of the Jewish youth against the lack of perspicacity of its leaders, and of the increasing role taken by immigrants in the administration of Jewish organizations, was the modification of the attitude of the Alliance and the French rabbinate towards Zionism.

A third article by M. Spire will appear next month.



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# *The Brooklyn Jewish Center Review*

*May, 1944*

## **"AUFBAU"—NEWSPAPER OF THE RESCUED**

By DR. ERNST WARSCHAUER

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By ANDRE SPIRE



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# BROOKLYN JEWISH CENTER REVIEW

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No. 37

## A LESSON FOR JEWS

EVERY year the American-Irish Historical Society awards a medal to an outstanding American of Irish lineage. Several weeks ago the Society awarded its 1943 medal to William M. Jeffers, the former rubber director of the War Production Board, and at the dinner at which Mr. Jeffers was honored he and several other prominent men spoke sharply in criticism of the Administration. Mr. Bainbridge Colby, former Secretary of State, made a bitter complaint about "the pretensions of the Government," and asked, "What are Irishmen . . . going to do about it?" And Mr. Jeffers himself asserted, "We Irish . . . have become accustomed to being pushed around. We have a definite place in this country, and from here on let's be more militant."

Now let us read the above quotations in a slightly changed form. Let us substitute "Jew" for "Irish." We now have these startling statements: "What are the Jews going to do about it (the maladministrations of the Government)?" "Let us Jews be more militant—"

Of course, no member of an American-Jewish organization would have the temerity to say what the Messrs. Colby and Jeffers said as Americans of Irish derivation. Would not such remarks be considered suicidal? Would they not constitute proof that Jews practise double allegiance, are guilty of national pluralism? Would they not lay the Jews wide open to the charge that they were trying to influence the Government for their own sectarian purposes?

But Mr. Colby and Mr. Jeffers had no such fears; no thoughts that they would be considered un-American troubled them.

So powerful has been our fear complex that some of our notables have even wanted to prevent the appointment

of Jews to high office, believing this would incur the resentment of non-Jews. This happened in the cases of Brandeis, Morgenthau, and Frankfurter.

It is such timidity that has hampered our efforts to relieve the suffering of the tortured Jews of Europe, that has caused many otherwise good Jews to refuse to align themselves with Zionism.

Let us learn from the Irish-Americans. They have not the same reason to speak as Irishmen that we have to speak as Jews—the Irish in Ireland are not being murdered or driven into concentration camps and slave labor; nor does their old homeland face the prospect of being

wrecked. The Irish at the Jeffers dinner merely objected to certain policies of the Administration, so they frankly called upon their own group to help eliminate these policies.

Like the Irish, we too have a definite place in this country, earned by contributions as important as those made by any other racial group. And we too have been pushed around—much more than the Irish. It would be very good for us if we too became more militant.

Let us learn from the members of the Irish Historical Society. Let us shed our timidity (which is often of an abject quality) and let us speak as Jews when we have to.

— J. K.

## PROGRESS IN ORGANIZING BROOKLYN JEWRY

THE delegates attending the fifth annual conference of the Brooklyn Jewish Community Council were pleasantly impressed by the fact that the organization has emerged from its stage of experimentation and is ready to tackle the larger problems affecting Jewry in our Borough.

It is quite true that the primary motive that impelled the formation of the Council was the urgent need to combat the manifestations of race hatred that link Brooklyn with other centers of anti-Semitism in this country. The call to unite in order to fight this menace brought about instant and enthusiastic response on the part of leaders of all shades of Jewish public opinion, and the Council came into being with a program to "co-operate with all organizations engaged in combatting all forces of racial and religious discrimination."

But the Council also set for itself other positive and constructive functions, among them that of uniting Brooklyn Jewry and speaking and acting in its name whenever our welfare is at stake.

In its endeavor to be truly representative of Brooklyn Jewry, it has established, with the aid of the Men's League of Brooklyn, local councils in various parts of the Borough. Three such councils are already functioning in Flatbush, Borough Park and Williamsburgh, and several are now in the process of organization in other communities. From a small beginning, the Council speaks now in the name of more than 300 leading local organizations representing all factions of our Jewish population.

Rabbi Levinthal, who headed the Council since its inception, now becomes

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### Editorial Board of the Review

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

**T**HE first graduation of our Institute of Jewish Studies for Adults was a unique and most inspiring event. Despite the inclement weather, the hall was well filled with men and women, all of whom enjoyed a thrilling experience which they will long remember.

Here was a group of almost thirty men and women of all walks of life who, for a number of years, have set aside an hour or two weekly to study their Jewish heritage. There were some who, when they entered our Institute, did not know the *Aleph Beth*, and who today are able to converse in Hebrew and to read and understand a Hebrew book. Others who had but a faint understanding of the principles of our faith or of the facts of our history, today have an intelligent appreciation and fine understanding of these essentials of Jewish knowledge.

The graduation marked a milestone in Jewish life in our community. For too long a time our people thought that Jewish study is something that pertains to children alone, that adults have no need for it. We know that this was not so in Jewish life of the past. Jewish study was the duty and the delight of every Jew, the old and young. Our Institute is proud of the fact that it is helping to revive a fine Jewish tradition, which made education the vital factor in everyone's life. It is indeed gratifying to be able to say that in the eleven years of our Institute's existence, it has attracted many hundreds of men and women from all parts of our city, and instilled in them a new appreciation of our intellectual heritage. Much of the success of the Adult Institute is due, of course, to the splendid corps of scholarly men and women who compose its faculty. They are teachers who not only impart knowledge but also inspire the students with a new love for the subject that is taught.

The reputation which our Institute has won for itself is best attested by the praise showered upon it by Dr. Israel Goldman, rabbi of Temple Emanuel in Providence, R. I., the Director of the

National Academy for Adult Jewish Studies under the auspices of the Jewish Theological Seminary of America. In his letter of congratulations, published elsewhere in this issue of the *Review*, he tells of the role that our Institute plays in this important field of adult Jewish studies.

Great as is its achievement, our Institute can and should accomplish more. Among the large Center membership which we now enjoy, there should be

hundreds more men and women who could take advantage of what the Institute offers. Leading educators in America are agreed upon the importance of adult education, if the ideals of America are to be preserved. Certainly the same truth applies to our Jewish life. The future of our Jewish life in this land will depend upon whether or not we shall have an intelligent laity—men and women familiar with those aspects of our religious and cultural heritage which have given beauty and meaning to Jewish life in the past.

*Israel H. Perutthal*

## THE READER'S DIGEST "PALESTINE REPORT"

By NATHAN ROTHSTEIN

**I**N the May 1944 issue, *Reader's Digest* presents "Report on Palestine," by Frederick C. Painton, as a truthful, impartial picture of the controversy between Jew and Arab regarding extension of immigration to the Jewish Homeland. In view of the tremendous circulation of *Reader's Digest*, which is estimated at 9,000,000, it is important to analyze the survey of the author, which is thus approved by the Editors.

In the very first sentence of the article the author states, "The nub of the Jewish-Arab problem in Palestine is, of course, immigration." In the very last sentence the author summarizes his point of view and conclusion as follows: "Then, if my observations are correct, the Palestine problem will die out by sheer lack of Jews who would give up their own homeland to plant themselves anew in the sterile hills of Judea."

Let us see whether the author has handled his subject in a truthful, impartial manner. In the main body of the article he states: "You cannot get enough to eat in Palestine today: I was hungry all the time I was there, although I had money to buy what I required. . . . The population is now 144.5 persons per square mile as against 11.2 in Oregon, for example, and if you were to increase it to 5,500,000 by adding 4,000,000 more Jews you would have a population den-

sity greater than that of Belgium, one of the most industrialized nations in the world." This is one of the few places where the writer interjects his own personal experiences and reveals his own point of view. He chose poor arguments upon which to rest his case. The present civilian food shortage is purely a wartime condition caused by the diversion of large amounts of food to the Allied Armed Forces. Where, except in the United States, is there enough food for all civilians? And why does the author use Oregon, one of the least populated states of the Union, as a standard of comparison. Why not New York State?

Painton states that the Jews admit that Palestine has only a limited number of productive acres and cannot be made self-supporting for even the present population. To the credit of the editors of *Reader's Digest*, however, it should be stated that they have inserted a footnote quoting Dr. Walter C. Lowdermilk to the effect that an additional 4,000,000 population could be supported in Palestine without displacing a single Arab. In making his statement that the "skilled refugees who make all these products will return to their native lands when the War is over," he adds: "Many leading Jews told me they feared they would lose their main argument at the War's end by having no immigrants." We would like to know who these Jews are. The

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IN THE legendary time when no Hitler menace troubled the peace of this hemisphere—in 1924—some Jewish immigrants from the impoverished Germany founded the German Jewish Club. It was a club like many others in the gigantic city of New York, rather insignificant and unknown—until 1933. Then an unexpected change took place. With the persecution of the Jews in Germany by the Nazis, a new wave of immigration set in, and the club benefited by it. It became the natural center for advice and aid for many of these immigrants. In that same year when its expansion began, the club decided to publish an informatory paper called *Aufbau*, or *Reconstruction*, a title indicating the task of the refugees: to form out of the debris of their broken existence a new life in a new world.

Between 1933 and 1938 the influx of refugees from Germany was steady, but rather slow, and the growth of the club and the paper matched this progress. In the beginning of 1939 *Aufbau* had a monthly circulation of about 2,000 copies. But with the Nazi occupation of Austria and the November pogrom the stream of refugees from Germany and Austria increased considerably and so increased also the membership of the club and the circulation of *Aufbau*. However, it would be wrong to attribute the growth of *Aufbau* entirely to these circumstances. Circumstances do not create successes, but men create successes out of circumstances. The man who understood the significance of the hour and who had the necessary experience and pioneer mind to develop *Aufbau* was Manfred George, who came to America in 1939 and took over the editorship of the paper. He had left Europe for the same reasons as his fellow sufferers had. His career had been broken off by the Hitlerites in the typical way we all have experienced. He had been an author and an editor over there and occupied a leading position with the Ullstein Press in Berlin. When he was compelled to flee he went to Prague, where he worked successfully as the editor of the *Juedische Presse* until 1938, when Hitler invaded Czechoslovakia. Then he fled again, and a year later arrived in the United States, intending to go into the motion picture industry in Hollywood. However, his friends in New York did not let him

stay in Hollywood. They thought him to be the right man to take over the editorship of the *Aufbau* and persuaded him to do so.

With Manfred George a new era began both for the club and for the publication. The club changed its name. No longer was it the German Jewish Club, but the New World Club, symbolizing again an interesting change of mind: the eyes were now directed not backward to Germany, but forward to the new horizon.

George appointed two prominent men as assistant editors: S. Aufhäuser and Kurt Hellmer. Aufhäuser was a Social Democratic deputy of the Reichstag, and president of the union which represented the white collar workers in Germany. Hellmer came from a distinguished artist family. His father was intendant of a court theatre in Southern Germany. George also created an "Advisory Board," composed of a number of very noted personalities, Americans and refugees. I shall mention only a few names familiar to Americans: Thomas Mann, Albert Einstein, Franz Werfel, Emil Ludwig, Lion Feuchtwanger. The advisory board is not only a decoration. The members constantly contribute to the paper. There are fine collaborators outside the board who were famous in Europe, but are not so well known here. It is essential to note that for the majority of these writers *Aufbau* is almost the only platform where they can express their opinions on various political, economic or artistic problems in the German language. This is a blessing for readers, who like their old spiritual leaders, and it is a blessing too for the leaders of the past because it gives them an outlet for their ideas and takes from them the feeling of complete futility. Important personalities from the other emigré circles get a hearing in *Aufbau*. Mme. Tabouis, Emil Buré, Karin Michaelis, Jan Masaryk are among them.

*Aufbau* advanced phenomenally. It

## The Story of a Remarkable Journalistic Enterprise

# "AUFBAU"—NEWSPAPER OF THE RESCUED

By DR. ERNST WARSCHAUER

became a weekly, and within a few years the circulation rose to 30,000 copies. It became the leading refugee paper not only in this country, but in the whole world. It is read in Canada, Australia, Palestine and England. It has subscribers even in India, South Africa, Iceland and Persia. You can find *Aufbau* in the subway stations in Buenos Aires, and in the newspaper kiosks of Bombay. You will find it in every film studio of Hollywood. It is read wherever refugees from Germany and Central Europe have found a shelter and a meeting place. Its readers include many outside of the refugee circles. Anti-Nazi German-Americans prefer *Aufbau* to the more lukewarm German-American press. There exists in New York a club of Russian Jews, so-called Kerenski emigrants, who came over here after a long stay in Germany and in France. They know German, some French, but very little English. Eighty per cent of them read *Aufbau*.

Before George began his work, the monthly *Aufbau* consisted of twelve sheets. The weekly now has thirty-two pages. The first three pages are devoted to news and political events. On the fourth page is the editorial written by Mr. George, and two or three leading articles by members of the staff on important topics of the day. Then follow articles from prominent collaborators. The next pages contain various items: reports from correspondents in London and other European centers, eye-witness reports from Germany and from the war fronts, excerpts from European papers, etc. A large section is given over to art news—the stage, film, radio, and concert. An important feature of *Aufbau* are the advertisements for artistic and social activities. This is the field where the refugees from Vienna excel themselves. They brought along, in their persons, the very

living heirs of the past Viennese tradition—composers like Robert Stolz, Ralph Benatzky, Oskar Strauss, for example. Although such men are international celebrities and recognized as such by Americans, they do not forget their compatriots and are ever ready to cooperate with actors and singers in soirees Viennoises to make their less fortunate comrades forget their struggle for the daily bread.

A fortnightly section of the *Aufbau* is either "Die Westkueste"—The Westcoast, or "Die Juedische Welt"—The Jewish World. The Westcoast contains the information useful to immigrants in California, Oregon and Washington, and is the organ for the Jewish Club of Los Angeles, a parallel organization to the New World Club in New York. The "Jewish World" brings discussions of fundamental Jewish problems, particularly the Palestine matters, since the paper is decidedly pro-Zionistic.

Forty per cent of *Aufbau* is advertising, a rather unusual high percentage. In his commercial ventures the immigrant quite naturally tries first of all to win his fellow-immigrants as customers—although in the long run, of course, he strives to reach the American public. It is easy to understand that the immigrant likes to trade with a fellow-sufferer, because he can make himself understood easier and because he wishes to help him. It is true that the more the immigrant adapts himself to the American way of life the more does this tendency disappear.

Not only the enterprises of the immigrants are advertised in *Aufbau*. American business men who wish to reach the refugee buying public also make use of the paper.

In *Aufbau's* personal advertisements the family streams of the past German Jewish world flow together. Deaths, births, engagements, marriages are announced in this column. *Aufbau's* position in this respect is quite unique in the world, for there exists no other Jewish paper with a world-wide circulation to give such news.

With some amusement I have often watched friends of mine, or rather their wives, when they opened a new number of *Aufbau*. What will they read first? Of course, the family news, to see if there is an intimate item from the European

past. How thrilling to find out that Gretel Cohn, our friend Gustav Cohn's only daughter from Hamburg, has married a soldier in New Zealand! Such a bit of news you can only learn from the *Aufbau*.

A special feature in this section is the so-called marriage market. In this department are advertisements in which one lonely soul searches—anonously, of course—for another lonely soul of the opposite sex. Marriages contracted "in this no more uncustomary way," as the matrimonial advertisements tactfully put it, often turn out to be better and more durable than marriages growing out of the ecstasy of an overwhelming passion.

*Aufbau* carries a special column for missing persons through which contact may be established between relatives and friends who have lost track of each other in the turmoil of our time.

What does *Aufbau* mean to the average refugee? What place does it occupy in his life?

A short analysis of the special nature of the immigration wave started by Hitler might be useful. About 166,000 Jewish people have emigrated to this country since that time. It is safe to assume that most of them came from greater Germany. They were mostly between forty and sixty years of age, many even older. They were of good stock: that means they belonged to the upper classes in the economic and cultural levels in the old countries. This phase of their life can never be extinguished with a dash of the

pen. Every refugee has ineradicable memories of the past. *Aufbau* is the bridge which connects those memories with the future. The editors understand this psychological disposition of the refugees, being themselves refugees. It is essential that *Aufbau* should not neglect the part which the past has played in every refugee's life. It goes without saying that the new world is not much interested in newcomer's past and judges him only according to his accomplishments in the new environment. This is quite natural, but it often gives the refugee a sad feeling. His former life has not been, after all, a mere dream; it was a reality. Only when reading *Aufbau* will the refugee meet something out of his past. Quite accidentally he may find the names of persons who have played a more or less important part in his former life. Or he may come across some facts referring to events in which he himself had a more or less considerable share.

I called *Aufbau* the bridge from the immigrant's past to the future. More important, of course, is the future. That this future lies in America is the decisive factor which *Aufbau* emphasizes and which must not be overlooked. It was not always so self-evident as it appears today. There is not so much irresolution now when the refugee is asked a rather stereotyped question: Will you go back to Europe when Hitlerism is crushed, and when return is possible? *Aufbau* has estimated that 98% of all refugees are through with Germany, and have not the slightest intention to go back to the old country. I personally cannot imagine anyone wishing to be haunted by memories of atrocities. The great majority of the German refugees have the ardent desire to become American citizens as soon as possible. They are all striving to adapt and adjust themselves to American life. *Aufbau* is a roadmaker for the immigrant. In the German language he is informed about many things he would not understand so easily otherwise, as for example, selective service, registration of skilled employees, visa regulations, labor laws, naturalization regulations, etc. We have still, paradoxically enough, the status of "enemy aliens." *Aufbau* helps to clarify the legal situation regarding this status. Whenever and wherever the interests of the immigrants are involved, *Aufbau* is our spokesman.

#### TYPICAL SELECTIONS FROM AUFBAU'S MATRIMONIAL ADS

##### 3 Lively Ladies

small, tall and taller, ages from late twenties to early forties, occupying good positions, seek the acquaintance of 3 suitable gentlemen. Object, matrimony.

##### Educated Lady

South German, widow, American citizen, possessing elegant home, seeks acquaintance of educated gentleman, age 55-60, preferably widower, object matrimony. Gentlemen in substantial positions looking for an opportunity to achieve a happy married life please apply.



"AFTER all, what is a flag? Just a colored cloth on a stick! We can get along without one!"

So spoke one of the delegates to the first Zionist Convention at Basle, Switzerland, in 1897. He was seated at a conference table, together with Theodore Herzl and several other delegates. It was just a few days before the opening of the Convention on August 29, and Herzl had raised the question of a Zionist flag.

Herzl shook his head at the delegate's words. "No," he said, "I think you're wrong. A flag is a great deal more than a stick with a cloth at the end of it. For a flag men live and die."

And thus began the search for a Zionist banner. One delegate suggested a complicated design of twelve blocks, each with the emblem of one of the Ten Tribes, like the priest's breastplate in the Bible. Another delegate offered a flag based on the legendary herald of the Maccabees, carrying simply the four Hebrew letters for *Mi kamocha ba-elim Adonoy*, "Who is like unto Thee among the gods, O Lord?"

"The first is far too complicated," objected Herzl. "As for the second, we need an actual picture or symbol, something that anyone can understand even if he can't read Hebrew."

Then Herzl presented his own creation: a white flag, with seven gold stars. The white would represent the new clean life in the Promised Land, and the stars would be the hours of work in the day.

"Too artificial!" said the delegates. "Suppose, for instance, the hours of work should change in later generations?"

They were interrupted at that moment by the entrance of David Wolffsohn, the close friend and supporter of Herzl.

"I've got your flag!" he cried. "Traditional, familiar, simple—everyone will welcome it like an old friend—"

Dramatically he put his hand into his coat pocket and drew out—a *tallis*.

"There's your flag!" said Wolffsohn.

Everyone cried out in approval, but Herzl reminded them that it would be undignified and irreligious to imitate the *tallis* too closely. The delegates were so inspired by the possibilities of the new flag, that ideas came fast and easily.

"Let's add a Mogen David!"

"Yes—that will be a symbol of David and the Messiah!"

"And the restoration of our land!"

## THE STORY OF THE JEWISH FLAG

By ABRAHAM SEGAL

"Just two of the stripes of the *tallis*—just enough to be a reminder and not an imitation!"

"And the Mogen David between the stripes!"

"Blue and white—like the *tallis*!"

So the Jewish flag was born.

The foregoing account is somewhat questionable historically, since there are several conflicting claims over the date, the creator, and even the appearance of the first modern Jewish flag. But this account is true in spirit, for it is true that our flag was not an artificial invention, but evolved from some of our most ancient symbols. It is also true that our flag grew out of Zionist needs and purposes, as the song *Hatikvah* did; and like the *Hatikvah* it caught the imagination of the Jewish people everywhere, and was taken over by them as a larger symbol of the entire Jewish people itself.

Flags have had an interesting history in Jewish life. They were used in ancient days to identify the Twelve Tribes (Numbers II). The Bible narrative does not describe these tribal banners, but later rabbis created their own designs, using the details of Jacob's blessings over his sons (Genesis XLIX) and the breastplate of the High Priest (Exodus XXVIII, 15–21). According to an account in the Talmud, each tribe had its own characteristic color, a characteristic jewel, and a characteristic emblem from the world of animals or nature.

These flags disappeared with the end of tribal organization. Legend credits the Maccabees with having created the manner previously referred to. In the Middle Ages flags of various colors were waved on Purim and on Simchas Torah, but these were decorative rather than symbolic. Record exists of several flags associated with individual Jews, like the false messiah David Reuben, or with local Jewish groups, like the Jewish regiment in a Polish revolt in the year 1831.

The *tallis* from which our flag was derived required in its design threads of a blue color, which signified the sea, which in turn signified the sky, and which represented the Throne of Glory in Heaven. The white of the *tallis* symbolized light and purity.

The origins of the Mogen David (Shield of David) are quite obscure. Though found in connection with Jews as far back as the third century C.E., it is not mentioned either in the Bible or in Rabbinic literature. The star, both five-pointed and six-pointed, is an ancient magical and astronomical sign among many peoples, and the present "Jewish" star was apparently introduced into Jewish life by the cabalists of the Middle Ages.

It is interesting that the phrase "Mogen David" occurs only once in traditional Jewish literature, in the third of the four blessings recited after the reading of the Haftarah at the Sabbath or holy day morning services. King David, of course, has always had a unique place in Jewish tradition, and a unique association with the coming of the Messiah and the restoration of the Jewish people to their own land, as well as with the return of all exiles of all peoples to their own homes.

David is the only other Jewish hero besides Abraham, in connection with whom God is spoken of as a "Shield." To the prophets of the Bible, the phrase "Tent of David" represented the ideals of justice and mercy to which someday the world would return (Isaiah XVI, 5; Amos IX, 11). All of these ideas, doubtless, played a part in the establishment of the six-pointed star as the symbol it is today.

There is a striking similarity between the symbolism of the American and Jewish flags. Consider the pledge, "one nation, indivisible, with liberty and justice for all" and the purpose of the *tallis* ("God's colors") as an eternal reminder of God's oneness, God's indivisibility, and God's liberty and justice for all.

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.



IT WAS a cold, dismal and cheerless spring morning. A steady rain came down in sheets which made one look for shelter where shelter could be found. Little pools of water gathered faster than the thirsty earth could absorb. A heavy mist which hung in the air like a curtain, obscured the view of Yeshiva College, which otherwise is one of the most magnificent in New York.

But once inside the Byzantine edifice with its domes, towers and delicately-wrought designs—in beauty and splendor more like a cathedral than a Yeshiva building—one felt pleasant and warm. One felt warm with the hundreds of young men bending and swaying over tomes of the Talmud which lay spread out before them; one felt warm with the clear and fresh, youthful voices studying Torah; one felt warm with the happy feeling that in this land of ours a home and center for the Jewish spirit was reared which continues the tradition nurtured through the centuries.

It was an experience one was not likely to forget. The writer was thrilled at every step he took. His mind wandered back to the faded but hallowed memories of the days that passed, when Torah

## THE BEAUTIFUL HOME OF TORAH

By JACOB S. MINKIN

was studied with love-like devotion and burning, passionate earnestness in the sanctuaries of learning now, unfortunately, little more than a memory. Here, in the Yeshiva College, Jewish life, the life of reverence, piety, and learning, is being recreated anew, to guide and inspire hearts that are heavy with doubt and uncertainty.

One walked the corridors of the Yeshiva College with his hopes raised high. Such was the spirit and such was the faith of the time-worn academies of learning steeped in legend and rich with spiritual beauty. Floods of melody—holy melody, the melody of God's Torah—came from a dozen places, rising in a mighty chorus of voices as if from a thousand springs. The genius of our people, their hopes, their future, their undying life, rang through them.

The voices came from a synagogue where many young men with shining eyes and alert faces sat with knitted foreheads before open *gemaras*; they came from crowded classrooms where students were engrossed in the hair-splitting subtleties of a difficult *tosafot* or a troublesome *maharsha*; they came from smaller knots of scholars who were pondering over a challenging *rambam*, and they came from boyish voices, barely matured, who were taking their first dip in the deeps and shallows of their people's ancient lore.

There was a sing-song in their voices, the old familiar sing-song of the Talmud student, the chant which once one hears, one never forgets. For the Torah is not a book which one may read, peruse or study without heart. There is music in the Torah, strange and captivating music; there are songs and melodies in its very sounds, words and syllables. And it is this which gives life, meaning and beauty to the Torah, which makes it so great, so strong, so immortal. Read without intonation, and the Torah is a poor and helpless thing, its words, its syllables incapable of lifting themselves to God. This is why not only the Talmud, but its very chant became so dear, so precious, so holy to Jewish ears, why those who had forgotten its words, still love to recall its

melody. And so, it was like a beloved voice reaching from a far and distant land that one heard again that rousing, stirring melody,

"Hoi omar Rovo, hoi omar Abbaya"  
("Thus Rabba said and thus Abbaya taught")

But it was not a weird and melancholy melody, one of tears and sobs coming from spent bodies and exhausted minds of which Bialik sang, but a triumphant and conquering song like the voice of an intoxicated lover. For unlike their comrades of the olden Yeshiva, the Torah students of the new day are aglow with the love and joy of life. It was not a company of pale and unhappy students of the Talmud that the writer beheld, their cheeks pale, their lips parched and dry, staring at the world with anguished eyes, their youth forever gone, but strong and cheerful warriors of the Torah who could give a good account of themselves wherever met.

That same morning they had regaled their healthy appetites with a hearty and wholesome breakfast, and as likely as not, the night before they spent their bursting energy on the gymnasium floor.

The writer found himself in the dining room, a large and spacious place with many clean and well-polished tables on which good food was served by experienced waitresses at astonishingly reasonable prices. They ate their meals hurriedly, for soon the bell would ring and they would have to be in their classes for the academic program of their education.

Yes, soon the bell would ring and the same boys who but a while ago pondered over the unworldly themes of the Torah, would breathe an atmosphere centuries, if not thousands, of years removed from them. Soon they would be speaking the language not of the Prophets or Rabbi Akiba, but that of Emerson, Spencer and Darwin. Soon minds attuned to the poetry of the Bible, to the subtleties of the Rabbis and the unique wisdom of the ages,



Rabbi Dr. Samuel Belkin

New President of Yeshiva and Yeshiva College

An outstanding talmudic and secular scholar, Dr. Belkin becomes at the age of 32 the second president of the Yeshiva. He is married to the granddaughter of Rabbi B. L. Levinthal of Philadelphia, dean of the American Rabbinate.

would find themselves revelling in the wonders of a new world, a world made beautiful by the magic of science and art.

This is a record of impressions, not a full-size picture of the Yeshiva College. For that a much larger canvas would be needed, for the Yeshiva College is not an institution of learning in the ordinary meaning of the word. It is not merely a Yeshiva for the strengthening of the Jewish heart in the spiritual heritage and abiding consciousness of the Jewish people; not merely a secular college for the development of intellect and character through the pursuit of the humanizing studies by which life is enriched and beautified; not merely a great academy of learning for secular and sacred studies where Torah and science, religion and culture, faith and knowledge are harmoniously blended together. It is a great university of many faculties and departments, a spiritual and cultural powerhouse for the development and enrichment of one's outer and inner life, an integration of a four thousand year old spiritual atmosphere in the social and cultural milieu of the New World—a hope, a dream, a vision of a thousand good and pious hearts which at last came true.

And there is need for such a great and heroic attempt if the broken and shattered life of our people is to be held together; need of it if the satanic forces of evil raised up against us shall not triumph; need of it if the pagan influences of our modern life with its cruelty and barbarism, shall not utterly defeat us; need of it if from the blight and chaos of a destroyed world, Judaism is to be saved and the Torah preserved.

Much of the evils of modern Jewish life and which made for its chaos and confusion, was due to its lack of direction. Faith and knowledge, reverence and learning rarely walked hand in hand; indeed, not infrequently they were barely on speaking terms. *Bar Mitzvah* was frequently the last outpost of Judaism, and the high school and college the spiritual suicide of thousands of our best and most promising young men. The drift was steady and there was no checking the retreat. The world gained while we lost; the world was enriched while we were impoverished. Of the old life nothing remained—no pieties, no memories, no pride, no knowledge, no resistance, no

spiritual life; they kept nothing of their own to serve them in time of need.

It was not for the ghetto to work out the synthesis between the Jew and the world, between Torah and modern culture, nor for the Jewish pioneers of sixty or seventy years ago. They had many other things to think about besides the education of their children. They had problems of adjustment, establishment, and the prosaic needs of their daily life. The old life had served them well enough and they saw no need of enlarging or improving upon it. The Cheder, the Talmud Torah, the old styled Yeshiva had produced great and strong characters, gave them both reverence and learning, piety and knowledge, and they hoped the

and devoted men soon gathered about him making his dream come true.

The writer remembers all the peregrinations of this Yeshiva, all its tribulations, all its hardships and sufferings. It was not by one leap that it made its way from Henry Street, where it first originated, to its present sumptuous quarters, from its surrounding of tenement houses and sweatshops to the stately heights overlooking the Harlem River Valley. It was an uphill odyssey, replete with pain and struggle. Sometimes it seemed as if the hearts which bore it would break under the burden, as, indeed, the heart of its creator did break. If in the end the Yeshiva College did succeed, if from many vain attempts and repeated failures

*Yeshiva  
College,  
Amsterdam  
Avenue and  
186th Street  
in  
New York*



same miracle would be repeated again.

It was from the tragedy of a thousand lives, from the aching pain and disappointment of a thousand hearts that the dream of the Yeshiva College was spun, that the method, the formula, the synthesis which should unite Shem and Japhet, or the traditional frenzied love and devotion to Torah of the old day together with the wisdom and learning of the new school was discovered. It was from the brain of Dr. Bernard Revel, founder and lifelong president of the Yeshiva College, himself the finest amalgam of East and West, a product of the learning and piety of the old generation and the culture and knowledge of the new age, that the synthesis first sprang. But so great was his faith and so infectious his enthusiasm, that a band of loyal

it emerged triumphant to write for itself and American Israel one of its most luminous chapters, it was because, somehow, the need was felt for creating upon the shores of this continent a home and center for Torah which should bring spiritual light and healing both to the Jews and to the world.

And so, a day's visit to the Yeshiva College was ended! was ended in a burst of sunshine which succeeded the rain; was ended with many things unseen, with many impressions, feelings and emotions unrecorded. But it was ended, too, in the firm faith and conviction that, at last, after many years of neglect, a pattern of Jewish life is being shaped in this country which will continue the spiritual and cultural heritage of our people through the ages.



# THE JEWS OF FRANCE - Part 3

By ANDRE SPIRE

THE highest representatives of the French rabbinate, and the Alliance itself, eventually came to the point of ceasing to hinder Jewish colonization in Palestine and even of becoming interested in it. Under the pressure of Zionist ideas the Alliance expanded the teaching of Hebrew in its schools in Palestine. The Association of French Rabbis published a statement declaring that "Jewish colonization in the Holy Land has always been, and is today more than ever, an obligation of the highest importance. It is an obligation to maintain the unity of Judaism while it is awaiting the destiny assigned it by Providence, and to secure moral and material assistance to our coreligionists who represent the rights of Judaism in the country which was and which remains its Promised Land."

This was an implicit condemnation of the blind policy which held that the only means of achieving the emancipation of the Jews was to help them to cease being Jews. The two forces which in the Diaspora contributed to the weakening of Judaism, namely, petty orthodoxy and indifference, were now offset by a force of reconstruction. To Jews devout, liberal, or lukewarm who were not satisfied with the confessional philanthropy or the humdrum routine of community life, to unbelievers in search of noble tasks, it provided an idealism which little by little brought various people in contact with the preoccupations, the works, and the old Jewish sentiments, and drew them into the current of a truer Jewish life.

## II

French Judaism, having come out of a long and sterile period of stagnation, was now in the midst of a complete political, social, and religious renaissance when Hitler seized power, there began the huge emigration of German Jews fleeing before his pitiless racist policy.

Their arrival in France was greeted with an upsurge of great sympathy. All social classes participated in the movement of protest against Nazism. Without counting the workers' demonstrations originating from the Socialist Party and from the Confédération Générale du

This is the third of four articles by the noted French Jewish writer and cultural leader. In the previous article M. Spire told of the defeat of Jewish "isolationism" in France by the revival of a genuine Judaism, and the rise of Zionism as a dominant force.

Travail, large meetings were organized at which official representatives of French Catholicism or Protestantism took part. Among them were Cardinal Verdier, Archbishop of Paris, and Pastor Marc Boegner, President of the Protestant Federation of France.

At a meeting organized by the Lyons division of the League for Human Rights, in which Canon Rouchout, representing Cardinal Maurin, Archbishop of Lyons, took part, the Mayor of Lyons, Edouard Herriot, former President of the Council and future President of the Chamber of Deputies, declared: "It is because we are human that we are republican, because we are Frenchmen that we have just raised this solemn protest of justice against the forms of imbecilic violence." A Committee of French Catholics organized a demonstration which was presided over by the great novelist François Mauriac. The speakers were the renowned Father Sanson, preacher of Notre-Dame, Pastor Wilfred Monod, the Chief Rabbi of France and seven other representatives of the three great religions, and the novelist Claude Farrere, later member of the Académie Française. M. Farrere declared:

"I say that France has, today, a magnificent opportunity to open her two arms to the exiles. . . . When in former times the Protestants left the rich France of Louis XIV to go mainly to the Electorate of Brandenburg, did they bring disaster and ruin there? On the contrary. . . . Well then! today, who are these exiles who are being driven from Germany? The great majority are scientists, thinkers, chemists, doctors—men useful to humanity. Do we stand to lose anything through them?

"Our interest in them is vital. It is

the interest of our country. . . . It will be a proof of strength to welcome all those who do us the honor of crossing our frontier, knowing that here there is liberty of conscience and liberty for work."

This Committee concerned itself particularly with the incorporation into the French intellectual world of professionals and artists.

On their part, united in a feeling of sacred union, the various factions of French Judaism founded a Committee of Welcome and Aid to Victims of German Anti-Semitism. It was under the patronage of Baron Edmond de Rothschild, president of the Consistory, and the Chief Rabbi of France, and its membership included distinguished non-Jews like Paul Painlevé, Justin Godard, Georges Goyau, François Piétri, and Paul Langevin. This committee gave assistance to and found work for the masses of refugees who flowed into Paris daily. There were more specialized organizations, like the ORT, Agriculture and Trade, which were administered chiefly by immigrant Jews and which tried to place young refugees in agriculture, in various crafts, or in trade schools belonging to the French government. Lastly, the Hechalutz of France was able to train a certain number of young people, who had manifested their intention of going to Palestine, in the five farm-schools which it had established in the provinces of the East, Center, and Midi. A similar undertaking was attempted by the Renouveau, an association founded with the aid of capital sent principally from America.

As to the ICA, it continued to fulfil its function by greatly assisting, in collaboration with American organizations like the JDC, in the emigration to the Americas of Jews who could not or would not remain in France.

The executive of the World Jewish Congress established relations with state powers in order to call to their attention everything that could facilitate the social adjustment and protection of the new arrivals.

Finally the militant Jewish youth, aided by Jewish orators and writers, and



encouraged by many French non-Jewish intellectuals, carried on a vigorous campaign in behalf of the unhappy victims of Hitler intolerance. In this they were strongly assisted by various organizations composed of Jews and non-Jews, like the old and always militant League for the Rights of Man, and the young International League Against Antisemitism, directed by the energetic pamphleteer and powerful orator, Bernard Lecache.

Jewish or pro-Jewish writers were never so productive as during this period. In France, Switzerland, and Belgium a quantity of novels, essays, poems, and articles were devoted to Jewish subjects and found enthusiastic readers among the French public. Parisian journals and publishers issued special numbers or books in which groups of authors studied the various aspects of the Jewish question. Various Jewish publications were brought out, among them the magnificent *Cahiers Jnifs*, edited by Maxime Piha, a successor to the *Jewish Illustration*, of Alexandria, Egypt. Every week at the Sorbonne a numerous audience attended the course devoted to the "Oral Rhythmic and Mnemotechnic Palestinian Style," given by a Jesuit Father who was not afraid to call Jesus "Rabbi Jeshouah of Nazareth." Léon Blum published his brilliant memoirs of the Dreyfus Affair. The "Antisemitism" of Bernard Lazare was reissued, and his "Posthumous Thoughts" appeared with an admirable preface extracted from the works of Charles Péguy. All Paris hurried to the productions of the Habima, and to the New York Yiddish Theatre of Maurice Schwartz. The Opera-Comique presented a ravishing musical fantasy, "Esther of Carpentras," by two Comtadine Jews, the novelist Armand Lunel and the composer Darius Milhaud.

All this was far from pleasing to the *Action Française*, which had been joined by weeklies such as *Je Suis Partout*, and *Gringoire*, which was the property of Carbuccia, the son-in-law of the prefect of police Chiappe, who, having been dismissed from his office, was elected to the Chamber of Deputies as fascist representative from Corsica. The presence in Paris, especially on the Right Bank and in Montparnasse, of an important and often rather conspicuous portion of the 20,000 German refugees—among whom were many intellectuals—created a mar-

velous instrument of anti-Jewish propaganda. One only had to wave the specter of professional competition before two groups of students, medical and law, who came from the most egotistical classes of the middle and upper bourgeoisie. Many times the Latin Quarter was disturbed by noisy anti-alien demonstrations demanding the exclusion of naturalized aliens from public office, and their exclusion from judicial and medical positions. Several times brawls took place within the very walls of the School of Law.

This propaganda did not fail to exercise an influence on legislation. It resulted in a decree which postponed the admission of naturalized citizens to full political rights, forbade their nomination to salaried public office and excluded them from ministerial posts in law and medicine.

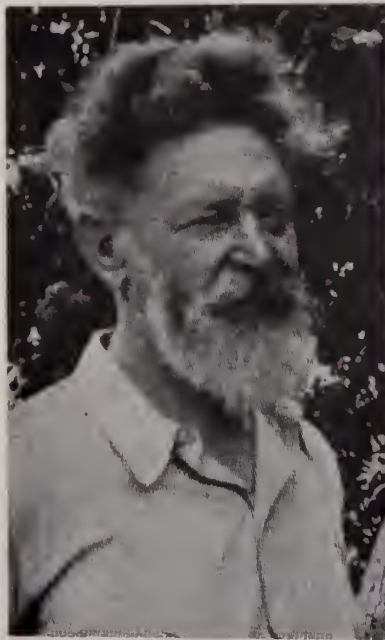
### III

The activities of the French anti-Semites was greatly overshadowed by the intensified propaganda of the anti-Semites beyond the Rhine after the Nuremberg laws were published.

German propaganda in France from 1934 on became so insistent, so reckless, that the newspaper *Le Petit Parisien* thought it necessary to warn the average

Frenchman, of whom the majority of its readers was made up, in an article entitled "The True Face of the Masters of the Third Reich." German propaganda was responsible for a pogrom which subjected the Jewish quarter of Constantine with blood and fire for several days. Following anti-Jewish attacks organized in the Center of Paris by the members of an anti-Semitic organization, La Solidarité Française, the Federation of Jewish Societies, and the Association of Jewish War Veterans and Volunteers sent a delegation to M. Paganon, Minister of the Interior under Pierre Laval's Ministry, on October 15, 1935, which brought to his attention the connivance between certain French agitators and Hitler leaders.

The disturbance increased after the election of the Popular Front government, headed by the leader of the French Socialist Party, Léon Blum. The fury of the anti-Semites no longer knew any limits. M. Blum was abused, dragged in the mud, because of his Jewishness. Certain large firms which were working for national defense discharged their Jewish workers and systematically slowed down their war manufactures, while their accomplices on the anti-Jewish press accused "the traitor Léon Blum" of sabotaging the National Defense. On June 16, 1936, twelve days after the designation of the Léon Blum Ministry, a weekly, *Savez-Vous?*, contained, under the heading, "A Wave of Anti-Semitism," a pretended investigation in which occurred the following sentence: "The investigation which we publish today will reveal the extraordinary hold exercised by Jews on the vital forces of the Nation—Finance, Public Administration, Business, the Bar, Universities, Art, and Letters." A little later, *Je Suis Partout* published a special number on the Jews, full of false statistics and libelous insinuations. As for *Gringoire*, which everybody believed to be subsidized by Germany, and which was distributed free to thousands of civil service employes and acting and reserve officers whose loyalty towards the Republic it attempted to weaken, published every week articles by Henri Béraud, former novelist and journalist. Béraud heaped abuse upon every prominent Jew. He published a book, "Journey to the End of the Night," in which the Jews were attacked in vile language. Anti-



André Spire

[Continued on page 22]

# THE NEWS OF THE MONTH

THE American Zionist Emergency Council, speaking for all major Zionist bodies in the United States, issued "a warning to the Zionists of America" against the activities of the newly-created American League for a Free Palestine. In a statement circulated to all groups represented in the Council, it was charged that the League is attempting "to destroy Zionism and the Jewish Agency for Palestine, the recognized spokesman of the Jewish people in all matters concerning the future of Palestine."

Declaring that "full-page advertisements will not rebuild the Jewish National Home," the Council's statement scored the tactics of the League and labeled its founders "a small group of persons, who, within recent years, acting in accordance with the opportunistic impulses of the moment, and exploiting the miseries which have befallen our people abroad, have established one paper organization after another." The "paper organizations" listed by the Council are the Friends of a Jewish Palestine, the Committee for a Jewish Army, the Emergency Committee to Save the Jewish People of Europe and the League for a Free Palestine. "None of these organizations or committees have had any official relationship, direct or indirect, with any responsible body in American Jewish life," the statement said.

☆

JEWISH partisans in the sub-Carpathian section of Hungary, which was formerly a part of Czechoslovakia, recently attacked a train carrying deported Jews from Munkacs and other sub-Carpathian towns to occupied Poland and released all the deportees, it was reported in Geneva.

The liberated Jews are at present hiding in the woods in the Carpathian mountains. The Gestapo guards who were escorting the train were killed by the partisans. It was also revealed that a Jewish partisan unit, composed of hundreds of Jews who escaped from Munkacs and Uzhhorod, is now operating in the Carpathian section of Hungary, supplied with food by the local non-Jewish population.

IN an attempt to counter the adverse impression created abroad by its establishment of ghettos for Jews, the Hungarian Government "explained" in a radio broadcast that "sending Jews back to ghettos is no punishment for Jews adhering to their traditions, because they have been used to living in ghettos."

☆

THE Stockholm newspaper *Svenska Morgonbladet* reports that the Vice-President of the Protestant World Association and former Hungarian Minister of Justice, Professor William Paul Tomcsanyi, has been arrested by the Nazis

and thrown into a concentration camp for protesting energetically against the anti-Jewish policy decreed by the Nazis in Hungary and by the puppet Hungarian Government.

Professor Tomcsanyi was said to have objected particularly to the Government's decree ordering Jews to live in districts threatened by air raids, such as districts near railway stations and armaments factories.

☆

THE Polish military command has confirmed ten of the twenty-one sentences imposed by a court-martial on Jewish sol-

## INSIDE NEWS OF PALESTINE

By BORIS SMOLAR

ZIONIST leaders in the United States may be interested in the prediction made in a semi-official British report which reached here by airmail from London. The report says the following is likely to happen: "Palestine, despite all it means to the Arabs, will become largely a Jewish State, with a paramount mandatory power remaining." Another quotation from the same report which deals with problems of the Middle East reads: "It is also possible that a large financial compensation may have to be paid to Arabs in the eventual Palestine settlement." The report admits that "Englishmen have a special liking for the Arabs and have made big promises to them." At the same time it asserts that "it is highly improbable that the strong wave of Zionism will recede." Expecting Zionist pressure to become stronger, the report states that the Arabs must be compensated for what they are likely to lose. "And," it concludes, "there is a way to do this, though it also involves a policy contrary to many old-fashioned ideas." The same report predicts that "the last remaining foreign objections to Arab federation will be withdrawn," and observes that though there is considerable disunity among Arab nations, it is probable that Britain and America will have to recognize, or even encourage in prac-

tical form, the influence of King Ibn Saud.

What did British Foreign Secretary Anthony Eden mean when he recently asked U. S. Ambassador Winant whether the United States would not like to take over the Palestine Mandate? The question was posed to Ambassador Winant in Eden's office in the presence of a third person. We hear from Washington that Robert R. Nathan, former head of the planning division of the War Production Board, intends to leave for Palestine early in May. He is to complete an economic survey for the American-Palestine Institute which was started several months ago for the purpose of obtaining a scientific estimate of the absorptive capacity of Palestine. The project, on which a staff of ten people is now working, is expected to be finished by the end of September. High Washington officials are mum concerning the possibility that landowners in Palestine, under the provisions of the Palestine Mandate, may not be permitted by Britain to lease or sell land to the United States Government which needs it for the oil pipeline from Saudi-Arabia to the Haifa terminal. American plans provided for the acquisition of Palestine land, and American engineers have long been studying the section of Palestine through which the pipeline can most easily be laid.



diers who left the Polish armed forces because of anti-Semitism and attempted to join the British forces, it was stated in reliable quarters in London.

The other eleven sentences were suspended by the high command. The twenty-one Jewish soldiers had been sentenced to terms of imprisonment varying from one to two years for absenting themselves from their units without leave. The convicted soldiers are under detention in military barracks under British control.

It was also reported that seventeen Polish officers and men accused of anti-Semitic activity will be tried by courts-martial. This was revealed by Prof. M. Heitzman, chief of the political department of the Polish Ministry of Defense, addressing a meeting in London called to protest the mistreatment of Jews in the Polish forces.

★

REWARDS totalling \$6,000 were announced in Jerusalem by the Palestine police for information leading to the capture of six members of the "Stern Gang," which is believed to have been responsible for some of the recent outbreaks of terror here.

The six men are: Jacob Levestein, Nathan Friedman, Jacob Levi, Moshe Bergiora, Yeshoua Cohan and a youth named Yellin, whose first name is not known.

CONGRESS was urged by the convention of the United Synagogue of America meeting in Atlantic City, to adopt legislation placing all religious officials and employees under the provisions of the federal Social Security Act. The convention, which was attended by 700 delegates representing 400 Conservative congregations throughout the country, authorized its executive committee to approach other religious and welfare groups for the purpose of organizing a united drive for such legislation.

At the same time, the delegates voted for stronger tenure rights for rabbis. Under the new tenure system, a rabbi who has been employed for three years must be given two years' notice if his congregation decides to dispense with his services. A rabbi who has satisfactorily served one congregation for five years will have life tenure if the congregation has not indicated before the five years are up that they wish to replace him.

[Continued on page 14]

## Confidential Polish Report Advises Jews Be Prevented From Returning to Poland

*As the Review went to press news came from London that the Polish Government-in-Exile considered the following report a forgery.*

THE following document, published in *The Day*, is credited to the official underground representative of the Polish Government-in-Exile in occupied Poland. It is stated to be part of a secret survey on the general situation in Poland sent by this representative to the Polish Government in London. The text, translated from Polish, reads:

"Among our nation's problems, there is also the Jewish problem. This problem, although it has had the appearance of an inner problem has, in reality, always been connected with international problems and influenced our position abroad. To an even greater extent, we believe, this will be the case at the liquidation of the present war, in which international Jewry belongs to one of the warring sides.

"The mass murders of the Jews in Poland, which were carried out by the Germans, reduced our Jewish problem but did not eliminate it entirely. There will be a considerable number of Jews who will be saved, and their re-immigration at the end of the war may lead to a situation where we will have to reckon with a Jewish population of from one to two million. Because of the horrible persecution of the Jews in Europe, the public opinion of the world will be even more sensitive to their fate and will be concerned about their interests.

"In our country, at the moment, the Christian sympathies with the Jews predominate, but there is also, in the eastern portion of Poland, a very acute antagonism in the attitude toward Jews. This antagonism still remains from the time of the Bolshevik occupation.

"In the country as a whole there is also an objective situation which is independent of psychological elements and because of which the return of the Jews to their positions and trades is absolutely out of the question, even in a considerably reduced number. The non-Jewish population has taken over the positions of

the Jews in the towns and cities, and in a large part of Poland it is evidently a change which bears a character of finality.

"The population would consider the mass re-immigration of the Jews not as a return to their previous positions but as an invasion against which it would defend itself even in a physical manner.

"It would thus be very tragic for our political situation that just at the moment when our borders would have to be determined, when we shall have to obtain credits, enter alliances, create federation, that Poland should be placed before the public opinion of the world as the country of militant anti-Semitism. All elements that are hostile to us would utilize this factor in order to oppress us and rob us of the fruits of the so dearly bought victory.

"The government does well in assuring the public opinion of the world that there will be no anti-Semitism in Poland, but anti-Semitism will not exist in Poland only if the Jews who escaped from the pogroms do not endeavor to return *en masse* to the Polish cities and towns. The country sees only one way out of this difficult situation, that the Polish Government should, in due time, possibly immediately, take the initiative in the creation of a national home for the Jews of eastern Europe.

"This program must be worked out in contact with the Jewish circles of the Zionist type. And as for the future state, the program must look toward an eastern European territory rather than either Palestine, which is too crowded, too exotic, and evokes conflicts with the Arab world, or to a tropical colony to which the Jewish masses would not desire to emigrate. It is too early to determine the type of territory in question.

"Our position in this matter should not bear an anti-Jewish character but one of Jewish friendship.

"Exile is a curse for the Jews, and for the horrible persecutions that the Jews have suffered they deserve a reward which should, first of all, concern those nations which have in the course of centuries offered hospitality to the Jews.

[Continued from page 13]

Samuel M. Rothstein of Brooklyn, New York, was elected president of the United Synagogue at the concluding session of the convention. He succeeds Louis Moss, who was named honorary president.

☆

ANOTHER transport of 230 Jewish immigrants from Rumania arrived in Palestine from Turkey where they disembarked from the Turkish steamer the S.S. Milka, which sailed from the Rumanian port of Constanza.

The 122 Jewish orphans from Rumania who reached Palestine recently left the clearance camp and were transferred to various children's institutions throughout the country. The children, most of them orphans whose parents perished in Transnistria, are between four and 16 years of age. One of them is described in the Palestine press as "Young Tarzan" because for more than a year he wandered in the woods living on roots, grass and leaves.

☆

A NEW play by the Russian-Jewish novelist and playwright, David Bergelson, entitled "Lo Omuth Ki Echie" ("I Shall Not Die; I Shall Live"), was pre-

sented in Tel Aviv by the Habima Theatre in the presence of a distinguished audience including leaders in the field of Jewish letters, art and journalism.

☆

A CALL to Christians to unite their efforts to combat anti-Semitism because anti-Semitism "is not only contrary to the teachings of democracy but contrary to the teachings of Christ," was sounded by Supreme Court Justice Frank Murphy, outstanding Catholic layman, in an address before the interfaith unity session of the national war service convention of B'nai B'rith in Carnegie Hall.

☆

USING the ruse that they were distributing flour for matzohs, the German occupation authorities in Greece succeeded in rounding up a number of Athens Jews, it was revealed in Syria by a small group of Greek Jews who succeeded in fleeing the country with the assistance of partisan bands.

The escaped refugees said that when the Athens Jews came to the synagogue where it had been announced the flour would be distributed, they were met by armed Germans who took them into custody.

## JEWS AND THE PRESIDENCY

THE nearest an American Jew ever got to the Presidency was Judah P. Benjamin, who was Secretary of State in the cabinet of the Confederate States. He was the first Jew to be named to an American cabinet. It is conceivable that had the South not seceded, Benjamin might have occupied a like position in the Government of the United States. He was offered a place on the Supreme Court by President Pierce and declined it. Benjamin was the kind of man we talk of as being of Presidential calibre.

There are few other Jews in American history who can be said to have been of Presidential calibre. Louis D. Brandeis was now and then spoken of as being a fit man for the Presidency. Senator Isidore Rayher of Maryland, who was prominent in the days of Theodore Roosevelt, might conceivably have been nominated by the Democrats. He had the appearance, the eloquence and the personality which we associate with the Presidential office. Bernard Baruch was recently

voted by the correspondents in Washington to be one of the most useful men in the country, and Baruch bulks sufficiently large to be considered for the office.

In political leadership American Jews have never come up to Jews in other countries. France, with a very small Jewish population, had a Jewish Premier. England had Disraeli.

American Presidents, both Republican and Democratic, have all been free of any prejudice. The only possible exception to this might be Millard Fillmore, who after serving one term as President, was renominated by the Know Nothings. The Know Nothings were then riding high and their appeal was to prejudice, although the prejudice then was directed principally against the Catholic, not the Jew.

☆

"The News of the Month" includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is world-wide.

EIGHTY-ONE persons have been arrested in Palestine since April 1 in connection with terrorist outbreaks and arms smuggling, it was reported in the House of Commons by Colonial Minister Col. Oliver Stanley. Three of those arrested are awaiting court-martial on charges of possessing illegal arms, Stanley said.

The other 78 will continue to be detained, since they are known members of "two Jewish organizations," he added. The organizations to which he referred are undoubtedly the Irgun Zvai Leumi and the Stern Gang.

☆

SHIMON AMRANI, 18, a student at the Mizrahi Teachers Seminary, went on trial in Jerusalem before a military court on charges of possessing illegal arms, including a bomb, an automatic pistol and fourteen rounds of ammunition. Amrani was arrested immediately after the explosion in the Jerusalem police headquarters which demolished the building and caused extensive damage in the surrounding neighborhood.

☆

THE Jewish National Council of Palestine proclaimed May as an "Aaronsohn Month" in commemoration of the 25th anniversary of the death of Aaron Aaronsohn, agronomist and political leader, who in the last world war organized a Jewish intelligence service in Palestine which helped England to defeat the Central Powers in the Middle East.

☆

THE resignation of Polish Defense Minister Gen. Marjan Kukiel was demanded during a heated debate in the Polish National Council on the question of anti-Semitism in the Polish armed forces.

At the same time, it was learned that President Wladyslaw Raczewicz has indicated that he is prepared to grant amnesty to ten of the 21 Jewish soldiers convicted by a court-martial of leaving their units and attempting to join the British forces.

During the Council debate, Gen. Kukiel was severely criticized by Socialist and Jewish deputies for failing to curb anti-Semitism in the Polish Army. The attack on the Polish High Command was led by Adam Ciolkosz, Socialist, and Emanuel Szerer of the Jewish Socialist Party.



PRESIDENT ROOSEVELT received the first oral report on the activities of the War Refugee Board in rescuing Jews from occupied Europe. The report was given by John W. Pehle, executive director of the WRB.

Speaking in the House of Representatives, Rep. Thomas J. Lane (Mass. Dem.) and Rep. Clare Boothe Luce (Conn. Rep.) supported the establishment of "free ports" in the United States to give shelter to refugees from Europe for the duration of hostilities without affecting the existing immigration laws.

The proposal that the United States establish "free ports" for refugees was also supported by the Congress of Industrial Organizations in a letter sent by Philip Murray, C.I.O. president, to Adolph Held, chairman of the Jewish Labor Committee. The letter disclosed that Mr. Murray is writing to the President and to the War Refugee Board endorsing the plan.

The National Council of Jewish Women endorsed the same proposal.

THE five-day national convention of the B'nai B'rith closed in New York after deciding to take no action on a number of resolutions dealing with the demand for the establishment of a Jewish Commonwealth in Palestine. All resolutions on this subject were withdrawn from the resolutions committee by their sponsors as a result of a statement by

Henry Monsky, president of the organization, before the resolutions committee, which was also approved by the convention.

Mr. Monsky pointed out that in his presidential message to the convention he emphasized that the "B'nai B'rith has a membership of diverse ideologies and must not attempt, by the rule of the majority, to regiment the thinking or encroach upon the freedom of action of the minority, however small."

THERE are more than 300,000 Jewish refugees today in the Asiatic part of Russia and eighty per cent of them are Jews from Poland, Charles Passman, a member of the Middle-East Advisory Council of the Joint Distribution Committee disclosed in Cairo upon arriving there to attend a conference of J.D.C. officials.

A PROJECT for the settlement of 3,500 orphaned Jewish child-refugees in the Jewish autonomous region of Biro-Bidjan, in which the Ambijan Committee will co-operate with regional authorities, was announced in New York by Vilhjalmur Stefansson, vice-president of the organization.

DR. CHAIM WEIZMANN, president of the Jewish Agency, will soon leave for Palestine, it was learned in London. This will be his first visit to Palestine since the outbreak of war.

THE United States is keeping careful watch to prevent discrimination by the German authorities against American Jews who become prisoners of war, Secretary of State Cordell Hull told Rep. Arthur Klein, N. Y. Democrat, in a letter read on the floor of the House.

AUSTRALIA will welcome large-scale immigration of Europeans after the war, providing they are the type of immigrants who will not undermine the Australian standard of living, it was stated in New York by P. J. Clarey, president of the Australian Trade Union Council, addressing a luncheon of the Jewish Free-land League at the Hotel Commodore.

The luncheon was presided over by Dr. I. N. Steinberg, president of the Freeland League, which seeks to facilitate the settlement of Jews from Europe in the Kimberley section of Australia. More than fifty Jewish labor leaders attended.

DAVID REMEZ, secretary of the Palestine Federation of Labor, cabled to President Roosevelt, Prime Minister Churchill and Premier Stalin urging them to take all steps in their power to speed the rescue of European Jewry.

At the same time, the executive committee of the Jewish National Council dispatched a memorandum to the Soviet ambassador in Cairo asking him to assist them in gathering information concerning the fate of the Jews in territory which has been liberated by the Red Army.

ANTI-SEMITIC elements in Argentina were strengthened by the appointment of Gen. Orlando Peluffo to the post of Foreign Minister.

Gen. Peluffo is pronouncedly anti-Semitic. As commander of the Third Division, stationed in the province of Entre Rios, he was largely responsible for the anti-Jewish measures there, where many Jewish colonies are situated. He is reported to be the most blatantly pro-Axis of the high-ranking officers of the Argentine Army and is said to be convinced even today of an eventual German victory.

The Budapest radio announced that the German "security police" have arrested seventy-eight leading Jews in Kiloszvar (Kluj), capital of Transylvania. No reason for the arrests is given. The broadcast also reported that a number of Jews in Kiloszvar were arrested during the week-end for not wearing yellow badges. Others have been fined from fifty dollars to thirty days imprisonment for failing to display their yellow badge more conspicuously.

### Jewish Persecution in Hungary Increases

JEWISH organizations in Switzerland have received reports stating that the position of the Jews in Hungary is going from bad to worse and that mass-arrests of wealthy Jews are taking place all over the country following the "liquidation" of their enterprises. Many Hungarian Jews are attempting to reach Turkey through Rumania and Bulgaria, one report said, adding that a number of Jews have been arrested by Rumanian frontier officials on the Rumanian-Hungarian frontier. Those arrested were delivered to the Gestapo and their fate remains unknown.

### Discoverers of "Vivcillin" Two German-Jewish Refugees

DR. HANS ENOCH, German-Jewish refugee scientist who is co-discoverer of the "wonder drug" vivcillin, risked his life to test the efficacy of the new drug, it was revealed in London.

When Dr. Enoch and his co-worker Dr. Kurt Wallersteiner, also a Jewish refugee from Germany, completed preliminary work on vivcillin, which is a derivative of penicillin, they decided that it was necessary that it be tested on a human "guinea pig." Unwilling to ask any person to volunteer for what might have proved a fatal experiment, Dr. Enoch injected a deadly virus into himself and then used vivcillin in an attempt to combat it. The vivcillin worked and the virus was destroyed. Since then the drug has been used in many cases and proved almost universally effective.

# BROOKLYN JEWISH CENTER ACTIVITIES

## Institute of Jewish Studies for Adults Holds First Graduation

**I**MPRESSIVE exercises on Thursday evening, April 27th, marked the formal closing of this season's work of our Jewish Institute for Adults. Despite the bad weather, a large gathering of men and women assembled in the dining hall and enjoyed a delightful evening.

For the first time in the history of our Institute, recognition was accorded to those who had completed at least three years of study and had taken at least six courses.

Rabbi Levinthal presided at the exercises and spoke of the important role that the Institute has won in the life of our community. Very inspiring addresses were delivered by two members of the Institute faculty, Miss Lillie Rubee and Mrs. Helen Levinthal Lyons.

A Certificate of Achievement, in the form of a diploma, was awarded to the following students: Mrs. Rose Barnett, Mr. Henry Cohen, Mr. Morris Dusks, Miss Jennie R. Finkelstein, Mr. Julian Fuchs, Miss Rebecca Ginsburg, Mrs. Lillian Gottlieb, Mrs. Mollie Goodman, Mrs. Agnes Greenspan, Mrs. Hannah O. Jaffe, Mrs. Frieda Katz, Mrs. Sadie Kaufmann, Mr. I. Kirschenbaum, Mrs. Sarah Klinghoffer, Mrs. Gussie Koppelman, Mrs. Lillian Krebs, Mrs. A. Kratinger, Mrs. Sarah Lesser, Mrs. Mildred Levine, Mrs. Claire Mitrani, Mrs. Sadye Rosen, Mrs. Mollie Rosenbaum, Mrs. Miriam Schiller, Miss Belle Shor, Miss Deborah Stolper, Miss Rose Simon, Mrs. Beatrice Serman and Mrs. Bertha Zirn.

Cantor Rubin Tucker sang, and Miss Blanche Rosenbloom, a leader of the Hebrew singing group of the Thomas Jefferson High School, presented several Palestinian songs.

An interesting feature of the program was a letter read by Dr. Levinthal from Dr. Israel Goldman, rabbi of Temple Emanuel, Providence, R. I., who is the Director of the National Academy for Adult Jewish Studies, with which our In-

stitute is formally connected. We take pleasure in reprinting this communication:

"It is with much pleasure that I have learned of the graduation exercises which your Institute of Jewish Studies for Adults is holding this Thursday evening, April 27th, and I am writing to extend to you, to your associates, and to the men and women who have completed several years of study under your guidance, my heartiest congratulations.

"The National Academy for Adult Jewish Studies regards the Adult Jewish Education Program of the Brooklyn Center as one of the best in the country. It is a source of great gratification to know that in your Institution so much attention is being given to providing Jewish cultural programs and study courses for adults. It is even more significant to know that there are so many people in your Congregation who follow the ancient Jewish tradition of setting aside time for the study of Torah and who take advantage of the programs of study which you have to offer.

"We realize today, more than ever before, that Jewish learning is a life-long process. It begins in childhood and continues as long as life itself. It has been truly said that a man's judgment is no better than his information. If, therefore, we are to be properly equipped to guide our lives as Jews and to direct the destinies of our people, we must be the eternal students who are constantly acquiring new Jewish knowledge and reinterpreting the old.

"In due time we shall issue Certificates of Achievement in Jewish Culture to the men and women who have completed your program of studies. For the present, may I extend to them the greetings of the National Academy for Adult Jewish Studies, together with my personal word of commendation.

"ISRAEL M. GOLDMAN, *Director.*"

## Sunday School Graduation to Take Place Sunday Morning, June 11th

THE annual graduation of our Sunday School will be held in the Center auditorium on Sunday morning, June 11th at 10:30 o'clock promptly.

The Sunday School has had a very successful season with an enlarged enrollment of pupils. The graduating class, which is under the instructorship of Mr. Irvin Rubin, will present a fine program which will be of great interest to the men and women attending this function.

The class consists of ten girls. We trust that not only the pupils but their parents and all the members of the Center interested in Jewish education will be with us to witness these exercises.

## Hebrew School Graduation to Take Place Sunday Morning, June 18th

OUR Center Hebrew School will hold its graduation exercises this year on Sunday morning, June 18th at 10:30 o'clock promptly. A very interesting program is being prepared in which all the members of the class will participate. Medals and prizes will be awarded to the outstanding pupils.

The graduation exercises of our Hebrew School always attract a large audience of interested friends in Jewish education, and we hope that this year, we shall also have many of our members and friends attend these exercises.

The class consists of seventeen boys and five girls and is being prepared for the service by the teacher of the graduation class, Mr. Samuel Edelmet. Rabbi Lewittes, who is in charge of these exercises, joins Rabbi Levinthal in hoping that the members will reserve Sunday morning, June 18th, to be at the Center and to participate in this important event in the life of our Hebrew School.

## Consecration Service To Be Held Shevuoth—Sunday Morning, May 28th

A CLASS of twenty-two girls will compose this year's Consecration Class. A splendid program has been arranged for the special Consecration Service which



will be held in the main synagogue on the first day of Shevuoth, Sunday morning, May 28th.

As in the past years, the regular Holiday Service will be, concluded by the cantor promptly at 11:00 o'clock when the program of the Consecration Service will begin.

The class has been under the supervision this year of Mrs. Helen Levinthal Lyons and Miss Gladys Levine.

#### School Notes

At the assembly on May 7th, the classes taught by Mrs. Beder presented a brief program describing typical lessons in a classroom.

At the Sunday School assembly, Rabbi Mordecai Lewittes told the story of Akiba and Bar-Kochba.

Dr. Levinthal met with representatives of each class to allocate the funds of the Keren Ami contributed by the students each week. Among the recipients of the funds were organizations such as the United Jewish Appeal, Jewish National Fund, Hebrew University, Histadrut Ivrit, Falashan Jews, Marrano Jews, Yemenite Jews, Jewish Theological Seminary of America, Braille Institute, schools connected with the Denver sanitariums and other worthwhile organizations.

On Sunday, May 14th, a Lag B'Omer outing was arranged for the classes of the Hebrew School. The students went to Prospect Park, where they enjoyed themselves.

#### Club Notes

THE Inta-League Boys and the Inta-League Girls are planning a Roof Dance for June. A recent successful activity of the girls' group was the sending of packages to service men for Passover. The girls received thank-you notes from the grateful service men.

The Shomrim basketball team played against a visiting team on May 13, 1944.

The Maccabees took part in the Young Judean Lag B'Omer Maccabiad at Boys High School Athletic Field on Sunday, May 14, 1944. The group was led by Arthur Safier. In a recent essay contest on Jewish themes, Arnold Epstein won a prize of \$2.50 in war stamps.

The Vivalets arranged a mock trial at a recent meeting. Barbara Schwartz was the defendant; Ilse Besman was the district attorney and Rosemary Wolfe was the judge. Harriet Nelson, Marilyn Kar-

lin, Judith Klein and Anita Brown were the jury. The meeting ended with the playing of musical choirs and the singing of Hatikvah.

The Candle-Lights are aiding the Vivalets in the preparation of a variety program for the concluding meeting of the season.

#### Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts from the following:

##### *For the Library*

Dr. Abraham Asen

Dr. Israel H. Levinthal

Mr. and Mrs. Louis Halperin presented the Library with a set of "The Jewish Encyclopedia," etc.

##### *Prayer Books and Taleisim*

Samuel Brimberg

Mr. and Mrs. Jack M. Cohen, in honor of the Bar Mitzvah of their son, Marvin, on February 12th

Mr. and Mrs. Simon Gluckstern, in honor of the Bar Mitzvah of their grandson, Burton, on December 11, 1943

#### Additions to the Library

THE following books have been added to our Library and are now in circulation:

Strange Fruit—Lillian Smith

Yankee from Olympus—Catherine D. Bowes

Persons and Place—George Santayana Berlin 1943—Vicki Baum

Thomas Jefferson—Adrienne Koch and William Peden

Blessed Be the Meek—Zofia Kossack

A Century of Jewish Life—Ismar Elbogen

Religions of the World—Stefan Zweig

The Idea of Nationalism—Hans Kohn

The Way Our People Lived—W. E. Woodward

#### Jewish Welfare Board

##### Campaign for Funds

THE National Jewish Welfare Board is now conducting a campaign to raise over \$1,000,000.00 to finance its war activities for both here and abroad. Our President, Judge Greenberg, has appointed Mr. Julius Leventhal as chairman of a committee to conduct the campaign among the members of the Center. Checks for this worthy cause may be made payable to the Jewish Welfare Board and forwarded to the Brooklyn Jewish Center.

#### Brooklyn Jewish Community Council Elects New Officers

AT the fifth annual conference of the Brooklyn Jewish Community Council held Sunday, May 14th at the Brooklyn Jewish Center, Rabbi Israel H. Levinthal was elected Honorary President, having served as the President of the organization since its inception in 1940.

Mr. Harry Zeitz, a member of our Governing Board, succeeds Dr. Levinthal as President of the Council. Mr. Louis J. Gribetz, another Governing Board member and President of the Eastern Parkway Zionist District, is the new Secretary of the organization.

#### Gym and Baths Schedule For Memorial Day

THE holiday schedule will prevail in our Gymnasium and Baths Department on Memorial Day, Tuesday, May 30th and will be open for men from 10:00 A.M. to 2:00 P.M. and for boys from 2:00 to 5:00 P.M.

#### Gym and Baths Department Closed on Shevuoth

THE Gymnasium and Baths Department will be closed during the Shevuoth holiday, Sunday and Monday, May 28th and 29th.

#### Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Samuel Nicoll of 431 Brooklyn Avenue upon the Bar Mitzvah of their sons, Arthur and Stephen, which will be celebrated at the Center this Saturday morning, May 27th.

Our best wishes are also extended to Mr. and Mrs. Jacob Cohen of 1558 Carroll Street upon the Bar Mitzvah of their son, Gerald, which will be held at the Center on Saturday morning, June 3rd.

#### Sabbath Services

KINDLING of candles at 8:04 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha "Bamidbar," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Lecture in Yiddish by Mr. Edelheit—5:00 P.M.

Mincha services at 6:00.

#### Daily Services

MORNING services at 8:00 o'clock.

Mincha at 7:30.

## Annual Report of Center Sisterhood

### Covering Activities from September 1943 to May 1944

By MRS. ISADORE LOWENFELD, President

**D**ESPITE the fact that a war is going on and our members are busily engaged in war activities, our Sisterhood has had a fuller year of work and progress than in other years.

We are affiliated with the Women's League of the United Synagogue of America, Federation of Jewish Women's Organizations, Women's Division of the American Jewish Congress, and we give service and funds to many other organizations.

The members of our Sisterhood are the wives of the Center members, and those of you who have not attended our meetings regularly will be interested, we feel sure, in reading this report of our work in the *Review*.

The following is a summation of the reports submitted by the chairmen of the various projects:

**WOMEN'S LEAGUE, UNITED SYNAGOGUE OF AMERICA.** We send delegates and representatives to their meetings and to their various functions throughout the year. The delegates bring back reports and we act upon them. We also contribute to the scholarship fund of the Jewish Theological Seminary.

**FEDERATION OF JEWISH WOMEN'S ORGANIZATIONS.** Here, too, our delegates attend the meetings and bring back reports of community interests. We also participate in some of their functions.

**AMERICAN JEWISH CONGRESS.** As affiliates, we receive various reports and pamphlets, especially regarding legislative matters, and wherever possible we pass resolutions on bills favorable to our people and send them to the proper legislators.

**NEW YORK AND BROOKLYN FEDERATION OF PHILANTHROPIC SOCIETIES, WOMEN'S DIVISION.** Our chairman, Mrs. Wm. I. Siegel, devoted her energies to this project and succeeded in obtaining contributions from 118 of our members, who donated approximately \$6,700. Our Sisterhood also gave a contribution to the Emergency Drive.

**NIGHT OF STARS.** Tickets were

sold through the efforts of our chairman, Mrs. Kalman I. Ostow, and her committee.

**NATIONAL WAR FUND DRIVE.** Mrs. Stephen Rey, chairman, worked most diligently for the success of this campaign. More than \$300 was contributed by the individual members, and an additional \$50 was presented by our treasury.

**AMERICAN RED CROSS WAR FUND EMERGENCY DRIVE.** Through the efforts of our chairman, Mrs. Albert A. Witty, more than \$4,000 was raised, and a gift of \$100 was made by our Sisterhood.

**AMERICAN RED CROSS WAR ACTIVITIES.** Invited by the committee under the chairmanship of Mrs. Maurice Bernhardt, the members of our Sisterhood and their friends have been doing a magnificent job in making surgical dressings, sewing and performing other services. Of course, a great deal more can be done if more members will participate. Tuesdays and Wednesdays are reserved for Red Cross Work at the Center.

**WAR BOND DRIVES.** Mrs. Morris B. Levine and Mrs. Stephen Rey were the co-chairmen of this committee. These drives have been tasks of love as well as of service. Our Sisterhood members and their friends made a substantial contribution toward the success of the fourth War Loan Drive, and as a result, the Center was awarded the fifth prize, a \$50 Bond, in the Abraham & Straus contest in Brooklyn. Up to date more than one million dollars worth of bonds have been sold at the Center.

**UNITED HOSPITAL FUND DRIVE.** The members of our Sisterhood gave their contributions to the women's division of this drive and a treasury gift was given to this fund.

**JEWISH WELFARE BOARD.** Under the chairmanship of Mrs. Albert A. Witty, we not only obtain contributions when the Emergency Drive is on, but we also provide a gift from our treasury. This drive takes place in June. At present many of our members are serving on the War Records service of the Army and Navy committee of the

Jewish Welfare Board. This entails the work of interviewing the families of the men in the armed forces whenever there are war casualties or awards. If any of our members can serve on this committee, please submit your name to our chairman, or to any of the officers.

**RECEPTIONS TO MEN IN SERVICE.** On several occasions last season the basketball teams of the armed forces played the Center team, at which time the Sisterhood members acted as hostesses and invited the daughters of our members to serve refreshments to both teams as well as all the men in uniform.

**PROJECTS.** In order to have funds in our treasury to meet the demands on the Sisterhood, we have two functions a year: our Mother-Daughter Luncheon, and a Theatre Party. Those members who were present at the Luncheon and Musical last November enjoyed a very fine afternoon, and we were financially successful. All will agree that Mrs. Hyman Fried, chairman, Mrs. Morris Levine, Mrs. Joseph Heimowitz and Mrs. Samuel Nicoll, co-chairmen and their committee, did a splendid job.

We are now engaged on our second project, the Theatre Party, which takes place on Monday evening, May 22nd, at the Martin Beck Theatre. The play is one of the most acclaimed productions of the season, "Jacobowsky and the Colonel." Mrs. Isador Fine, chairman and her co-chairmen, Mrs. Hyman Rachmil and Mrs. Albert Witty, are anxious that this party be a huge success. The results will be announced in the next issue of the *Review*.

The following chairmen will have their reports published elsewhere on this page:

Mrs. Herman D. Raabin—Brooklyn Hebrew Home and Hospital for the Aged Bazaar. March 7, 1944.

Mrs. Hyman Fried—Jewish Day for the Blind. May 3, 1944.

Mrs. Louis N. Jaffe—Religious Service Committee.

Mrs. Paul Barnett—Cheer Fund chairman.

Mrs. Morton Klinghoffer—Cultural co-chairman.

**UNITED JEWISH APPEAL.** The committee of which Mrs. Wm. I. Siegel is chairman, is now leading this campaign and thus far we have succeeded in raising upwards of \$5,000. The Sisterhood,



Eastern Parkway group of Hadassah, and the Center Academy are working together on this appeal. Many more pledges and contributions are expected to be made. A complete report will be published in the June issue of the *Review*.

As President, I express my deepest gratitude to my officers, all the chairmen, the committees and to the general membership for the loyalty and co-operation given me this past season. I offer sincere thanks and appreciation to our beloved Rabbi, Dr. Israel H. Levinthal, for his helpful advice and his continued guidance

to our Sisterhood, to our President, Judge Emanuel Greenberg, and to the officers for their assistance; to our own Mr. Joseph Goldberg for his constant readiness to help and advise us at all times, and to the office staff for their co-operation.

I express the hope that when we resume our activities in October many more Sisterhood members of the Center will attend our meetings and join with us, so that we may enlarge the scope of our work and become better acquainted with one another.

## REPORTS OF COMMITTEE CHAIRMEN

HOME DAY BAZAAR, by Mrs. HERMAN D. RAABIN, *Chairman*

Home Day was celebrated this year at the St. George Hotel on Tuesday, March 7th, under the able guidance of our beloved President, Mrs. Lilian Lowenfeld, our co-chairman, Mrs. Lucy Greenberg and a committee who gave much of their time and effort.

The Brooklyn Hebrew Home and Hospital for the Aged benefited from the day's activity and from the sale of merchandise contributed by members and their friends. \$605.00 was raised.

To Mrs. Lowenfeld, Mrs. Greenberg and my committee, I wish to give my personal thanks for their advice, their encouragement and their co-operation. In these times, when all of us are beset with demands for time, money and effort, such wholehearted response is most commendable. The gratitude of the old folks goes out to everyone who helped make the affair the success it was.

JEWISH DAY FOR THE BLIND, by Mr. HYMAN FRIED, *Chairman*

It is with great pleasure that I report the results achieved by the Center Sisterhood on behalf of "Jewish Day for the Blind," which took place on Wednesday, May 3rd at the Hotel St. George.

Through the efforts of Mrs. Benjamin Z. Levitt, co-chairman, and the ladies who graciously volunteered to help with advance sales and the luncheon, we were able to turn over to the blind the sum of \$654.30.

Our sincere thanks to Mrs. Isador Lowenfeld, our Sisterhood President, for her sustained interest and support.

RELIGIOUS SERVICE COMMITTEE, by Mrs. LOUIS N. JAFFE, *Chairman*

Sometimes one writes a report under compulsion, but to submit a report as chairman of the Religious Services for the Sisterhood is a grateful task and a pleasure. The discharge of my duties has been a privilege and a source of happiness.

The Sisterhood arranges, through the generosity of our members, a *Kiddush* for the children of the Junior Congregation, on the Sabbath preceding the first day of each month, when the new moon is blessed.

Mothers in Israel are counted among those for whom we pray in the Sabbath Service: "May He bless those who give the lamps for lighting, and wine for *Kiddush* and *Habdalah*, bread to the wayfarers and charity to the poor."

Those of our members who have never been privileged to attend a Children's *Kiddush* cannot understand what they have missed. The shining, eager faces of the children, their bright eyes, their smiles all linger long in one's memory. The little ones, of course, always try to obtain another cookie, and who can refrain from granting their wish? The President of the children's Synagogue makes *Kiddush* and the children say the prayers over the wine and cake. There is a Sabbath spirit in the room that lives with one for the entire week.

The Sisterhood monthly meetings are opened with a prayer by the chairman of the Religious Service Committee. The cultural program is closed with the singing of the national anthem and *Hatikvah*. A Bible is presented to each boy who be-

comes Bar Mitzvah at the Center. Consecration Services will be held on the first day of Shevuoth, May 28th. The Sisterhood gives each girl in the Consecration Class "A Book of Jewish Thoughts," selected and arranged by the Rev. Dr. Hertz, Chief Rabbi of the British Empire.

Hebrew School graduation will take place in June at the Center. The Sisterhood presents each girl graduate with a copy of the Bible, Our Torah, that priceless treasure, and to each boy Rabbi Hertz's "A Book of Jewish Thoughts."

In closing, I want to thank the Sisterhood for the privilege and honor of being the chairman of Religious Services, and my committee which has so ably served. I also want to thank our President, Mrs. Isador Lowenfeld, for her help and assistance.

What I have written is mere words, but the women and children who come under the influence of the Synagogue know that "it is a Tree of Life" to them that grasp it, and of them that uphold it everyone is rendered happy. It's ways are ways of pleasantness and all its paths lead to peace.

CHEER FUND COMMITTEE, by Mrs. PAUL BARNETT, *Chairman*

The Cheer Fund of the Sisterhood is made up of monies received without solicitation from the members in honor of some happy event or in memory of a dear one. The Chairman is always glad to send a card for the Sisterhood to folks who have these celebrations, or to advise families in bereavement of a donation made in memory of one who has passed on. If you have a date in mind for which you wish a card sent, call BU 4-2621.

Since last September we sent gifts overseas to sixty-six of our boys for Purim, and our committee brought gifts to the Home for Incurables for a like amount of children for Chanukah. For Passover we sent packages to two hundred of our own boys, and through the Jewish Welfare Board fifty boys overseas were recipients of gifts from the Sisterhood. Letters received from them in grateful appreciation, give us the inspiration to carry on. Any little happiness given them in such a way helps their morale, and gives us satisfaction in knowing we are doing our bit. We hope to continue to do this as long as is necessary and pray

for an early peace, that they may all be home with their loved ones again.

From time to time we are called upon also to help various other institutions and are eager to co-operate when possible. Recently we were asked to help in Passover relief for poor families in the neighborhood and aided five such families. May we always be able to give sustenance when requested, for it is in our hearts to do so.

**CULTURAL ACTIVITIES**, by **MRS. MORTON KLINGHOFFER**, *Chairman*

Although Sisterhood needs no incentive to espouse and work for any needy cause, the Program Committee has tried, during the past year, to present the kind of culture which gives us sympathy with every form of human life, and enables us to work most successfully for its advancement. Here, then, in the words of Swinburne, is the essence of culture and its rewards. "There are few delights in any life so high and rare as the subtle and strong delight of sovereign art and poetry; there are none more prone and more sublime. To have the greatest works of any great poet, to have beheld or heard, the greatest works of any great

painter or musician, is a possession added to the best things of life."

Ladies, we have, therefore, tasted of the best things of life, culturally, this past year. We have had the pleasure of hearing good talk and encouraging hopes from our rabbi; we have heard summaries of some of the most timely publications; and we have listened to poetry and music contributed by talented individuals. In line with a common interest in the war effort, Sisterhood has had speakers from the Federal Bureau of Investigation, from the New York State Emergency Nutrition Department and from a local contingent of the WACS, who informed us on current affairs close to the heart of every American citizen. We have commemorated important anniversaries, in poetry and prose, like those of Bialik, Mendelsohn, Maimonides and Tchernichovsky. We have taken due cognizance of each holiday—American and Jewish—instilling in our women a patriotic and national zeal which it is most desirable to possess. "Forgotten Ally," "Hostages," "Reprisal," and "Breathe Upon Thee" were some of the books reviewed. Pianists and singers from our own ranks helped to round out several delightful meetings.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

**BROWN, BENJAMIN**

Res. 832 Linden Blvd.  
Bus. Concessionaire, Same  
Married

*Proposed by Hyman Aaron and Joseph Goldberg*

**DAMSKY, BERNARD**

Res. 1354 East 49th St.  
Bus. Elec. App., 134 Watkins St.  
Married

*Proposed by Milton Chasin and Samuel Schoenfeld*

**DEUTSCH, EDWARD**

Res. 555 Ocean Ave.  
Bus. Underwear, 36 East 31st St.  
Single

*Proposed by Murray Horowitz*

**HORWITZ, I.**

Res. 555 Crown St.  
Bus. Hosiery, 57 Orchard St.

Married

*Proposed by Abe Mann and A. Shapiro*

**LEVINE, BERNARD H.**

Res. 658 Montgomery St.  
Bus. C.P.A., 152 West 42nd St.  
Married

*Proposed by Seymour I. Danziger and Louis Albert*

**SANKIN, HARRY**

Res. 135 Eastern Pkwy.  
Bus. Builder, 26 Court St.  
Married

*Proposed by Nathaniel H. Jackson and Joseph Levy, Jr.*

**SHORIN, J. E.**

Res. 1460 President St.  
Bus. Confections, 134 Broadway  
Married

*Proposed by Samuel Katz*

**SILVERSTEIN, IRVING**

Res. 1710 Carroll St.

Bus. Waste, 4 St. James St.  
Married

*Proposed by Samuel Edelheit WEDEEN, EMANUEL*

Res. 1333 President St.  
Bus. Cotton Goods, 58 White St.  
Married

*Proposed by George Wedeen and Jacob A. Fortunoff*

The following have applied for reinstatement:

**GOLDENBERG, A.**

Res. 748 St. Marks Ave.  
Bus. Importer, 1 East 33rd St.  
Married

*Proposed by Hyman Aaron*

**HECHT, DR. DARWIN**

Res. 1370 President St.  
Bus. Physician, Same  
Married

*Proposed by Louis Halperin*

**MEROVITZ, JESSE Z.**

Res. 500 Ocean Ave.  
Bus. Fertilizer, 492 Scholes St.  
Married

*Proposed by Philip Amster MAURICE BERNHARDT.*

*Chairman, Membership Committee*

### Shevuoth Services

THE Shevuoth services will be held in our Synagogue on Saturday, May 27th, at 8:15 o'clock, Sunday evening, May 28th at 7:00 P.M., and on Sunday and Monday mornings, May 28th and 29th at 8:30 o'clock. Cantor Tucker will officiate on both days.

### Yizkor or Memorial Services for The Dead on Monday, May 29th

MEMBERS will please take note that the Yizkor or Memorial Services for the dead is recited on the second day of Shevuoth, Monday morning, May 29th at about 10:15 o'clock.

### Jacob S. Doner to Speak First Day of Shevuoth

MR. JACOB S. DONER, a member of our Governing Board, will deliver a Talmudical discourse in connection with Shevuoth on Sunday, May 28th at 5:45 P.M.

Due to the intervening Shevuoth and Decoration Day holidays, the weekly Bulletin of the Center will not appear next week on Friday, June 2nd.



## PROGRESS IN ORGANIZING BROOKLYN JEWRY

[Continued from page 3]

its first Honorary President. The delegates, by resolution, expressed their enthusiastic appreciation of his leadership, guidance and labors in behalf of the organization. As its first President he helped to formulate its principles, led it into the activities for which it was formed, and won for it the wholehearted co-operation of all important Jewish leaders and groups in Brooklyn.

The mantle of the new leadership falls on Mr. Harry Zeitz, who, though com-

paratively young in years, has endeared himself to Brooklyn Jewry through his sincere devotion and earnest application to all causes tending to promote our welfare. His speech of acceptance proved that he possesses the breadth of vision required of the Council's leadership, and a real understanding of the larger aims embodied in this organization's program. We wish for him a most successful and fruitful administration. — J. G.

## THE READER'S DIGEST "PALESTINE REPORT"

[Continued from page 4]

alleged Jews certainly do not represent the opinions of the great majority of the Jews.

In his introductory statement Painton presents a picture of the Jew and Arab which would be ludicrous were it not so tragically false. The Jew is presented as having a "world press" and "vast wealth," armed to the teeth with all kinds of weapons and organized to shoot it out with the Arab; whereas the Arab is presented as impotent, unorganized, without a spokesman, and leaning on the British to protect him. The picture of the powerful, wealthy Jew has been debunked so often in leading American periodicals that it is unnecessary to go into it here. The Jew is further represented as follows: "There are three extremist groups, all illegal military organizations. They have fascist manners and fascist uniforms, and are storm troopers. There are also gangs of real outlaws." One would gain the impression that all the Jews in Palestine are members of these three extremist groups. Why doesn't the author state that all the Jewish terrorists in Palestine comprise small groups? On the other hand the author, himself, states, "And it now looks as if he (the Arab) will have support from the surrounding Arab states (witness the hot protests to our State Department by Egypt, Iran and the rest, when somebody introduced a resolution in the Congress to back up the Zionist demand for repeal of the White Paper immigration clause)." It thus appears that the Arab has many powerful States to plead his cause.

Painton reveals his point of view by his flagrant omissions. Why has he not

stated the war record of the Jews of Palestine, which Pierre Van Passen in "The Forgotten Ally" has proven to be heroic and important, whereas the war record of the Arabs consists of non-feasance and misfeasance against the cause of the Allied Nations? Quentin Reynolds, in his latest book, "The Curtain Rises," notes that the Arabs believe that a German victory will promote their interest and an Allied victory will promote the cause of the Jews. Does the cause of civilization and progress mean nothing in this morally insane world? Another flagrant omission is the failure to state the historical, moral and humanitarian reasons for a Jewish State, which are compelling in their logic and justice, particularly at this time when the situation of the Jew in Europe is so desperate.

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## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

⊙

Alpert, Everett, Pvt.  
Brodie, Berton M., Pvt.  
Hecht, Moses B., Pfc.  
Hornick, Morton J., Pvt.  
Kupferman, Saul, Pvt.  
Leibler, Sheldon  
Pressner, Daniel, Pvt.  
Rose, Edward J., Pvt.  
Trigg, Norman, S I/c  
Wedeen, Robert S., Pvt.

⊙

The following is a list of promotions in rank:

Banks, Robert, 1st Lt.  
Citron, Alvin, Ph. M. 2 c  
Lieb, Hamilton, Lt. Sr. Gr.

## THE JEWS OF FRANCE

[Continued from page 11]

Jewish pamphlets sprang up everywhere. The works of Drumont were republished, and the Catholic novelist Bernanos (who later took an anti-fascist attitude during the Spanish War) published a defense of the character and the work of Drumont.

## IV

Anti-Semitism in France was still further intensified when Max Dormoy, Minister of the Interior under Léon Blum, following a dynamite incident, started proceedings against the Cagoulards, a sort of French Ku Klux Klan, in which several of the present leaders of the Vichy government were implicated or questioned. Maurras was condemned to prison. The response of the reactionary Académie Française to this condemnation was to welcome him within its fold, shortly after refusing to admit the great Catholic poet, Claudel, former French ambassador to the United States.

In the course of the summer of 1938, during the period of tension which was ended by the Munich pact, the French anti-Semites, suddenly turned pacifists, carried on a campaign in support of the Hitler declarations in favor of the Germanic minorities of the Sudeten region. In accord with the French press, and influenced by the German Embassy at Paris, the anti-Semitic publications continually printed in its daily or weekly sheets, or placarded on the walls of Paris, this slogan: "We do not wish to die for the Czechoslovakians and the Jews."

In 1939 the anti-Semitic agitation in France and in North Africa, made more acute by the trial of young Herschel Grynszpan, who had assassinated a member of the German Embassy staff in Paris, was such that the Government had to dissolve three Alsatian organizations which were attempting to disturb the good relations between the Alsatians and their Jewish compatriots. General Nogues, French High Commissioner in Morocco, warned the leaders of Moroccan Jewry to take precautions against the actions of "suspicious foreigners" whose purpose was to break off friendly relations between Jews and Arabs.

Finally, to cut short the anti-Semitic agitation, Minister Daladier, on April, 1939, issued a decree which gave to the government as well as to interested

groups the power to act more effectively and with greater speed against those persons who through speech or the press gave vent to acts of defamation or abuse against persons or groups for reasons of race or religion. It is interesting to quote here the preamble to this decree:

"It should be pointed out that such a revision of the Law of July 29, 1881, does not in any way alter the idea of freedom which remains its fundamental principle. It merely aims to align this idea with those ideas which are inseparable from it in the very motto of the Republic. On these grounds, no racial or religious cause should destroy the equality of citizens; no distinction resulting from hereditary circumstances should touch upon the sentiment of fraternity, which unites all the members of the French family."

To this declaration, the last perhaps in which, with regard to the Jewish question, the French democracy solemnly reaffirmed the principles of liberty and racial equality which had been the guiding lights of the Third Republic at its foundation, the Action Française replied with a demand for the dissolution of the "Palestine funds" and the World Jewish Congress on the ground that they were instruments of foreign propaganda.

It was in this stormy atmosphere that war against Germany was declared. The French armies, undermined by twenty years of anti-republican propaganda and bewildered by the cunning manoeuvres of the fifth column, departed for combat against an authoritarian government with which a great number of the chiefs who led them were not unsympathetic.

One may well ask whether those who signed the armistice of 1940 did not do so with a certain involuntary relief, thinking that the opportunity had finally been given them to rid their country of an ideology of institutions, and of a personnel which their class had not ceased combatting since the detested Constitution of 1875, and to take their revenge for the Dreyfus Affair. In any case, the antecedents, the political leanings, the psychology of the signers of the armistice very speedily proved that there was nothing illogical about this hypothesis, which soon was passed from mouth to mouth

in occupied and non-occupied France, and even in those circles which for ten years had most savagely fought against the parties of the left.

On July 17 and on August 16, 1940, laws were passed reinforcing the Decrees of 1938. With certain reservations favorable to certain groups of war veterans and persons who had rendered outstanding services to the country, the exercise of the profession of lawyer, doctor, dentist, pharmacist, and the holding of any public office were thenceforth reserved to those who possessed "French nationality by right of origin, being born of a French father."

Undoubtedly these laws deprived a very great number of Jews who had been naturalized after the end of the last war of their means of existence. But at least it did not designate the Jews specifically, and they found that theoretically they were put upon an equal footing with foreigners of other races and religions. But in the commentaries in the press and radio which accompanied the publication of these laws it was not concealed that the new regulations would strike at numerous Jewish lawyers and doctors who were accused of conducting themselves with less honor and honesty than their French colleagues.

A few days after the armistice, the radio stations of the French Government, when announcing the denationalization of French citizens who had gone to North Africa or England to fight for the defense of the country, stated that most of these persons were "Jews who did not want to share in the troubles of the country, and who had felt themselves more Jewish than French."

But that was not enough for *Action Française* and *Gringoire*, which alone had obtained from the government censorship complete freedom to defame and libel, whereas the publications which defended the Jews, or which did not say "yes" to the government blindly, or which merely dared to print the words "liberty" and "equality," were pitilessly suspended.

On October 8, 1940, the government at last put its cards on the table. It accorded to the *Action Française* the realization of a part of its program, namely, the denationalization *en bloc* of all the Jews of Algeria, who from the status of French citizens with full rights which they had had since the Crémieux decree



were reduced to the level of simple subjects like the Arabs.

This time there was no longer any doubt. The intention was to attack Jews as Jews, and also to destroy one of the foundations of the Republican defense. For not only had the Algerian Jews accepted for seventy years the laws, customs, and traditions of France, as well as having been the most faithful supporters of the French language and culture in North Africa, but in their votes they had always been the allies of the parties of the left against the reactionary elements which had several times attempted to plant in Algeria the abusive polemics and the violent proceedings of the *Libre Parole* and the *Action Française*.

Soon after, the Official Journal of October 18, 1940, made public a law issued on the third of the same month. Jews were excluded from all large offices of the State, from all courts and tribunals of justice, from the teaching body, and from the rank of officer of the land, sea, and air forces. They were similarly forbidden to hold the positions of directors, general secretaries, or inspector generals of the ministries, of governors of the colonies, and every kind of position in the police.


A great number of private situations also were closed to them, in particular in the press, where they no longer could exercise the functions of directors or even editors except in publications which were "strictly scientific." In the cinema and in the theatre they were barred from the majority of the executive and producing positions. As to the radio, they could no longer act as directors, administrators, or managers. Lastly, in the liberal professions, it was announced that a *numerus clausus* was in preparation.

The same number of the Official Journal published another law, declaring that: "foreigners of the Jewish race without means might be interned in special camps by decision of the prefect of the *département* of their residence."

*The concluding installment of "The Jews of France" will appear next month.*

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# *The Brooklyn Jewish Center Review*

*June, 1944*

## THE JEWISH CITY

By SOPHIE UDIN GINGULD

## PRAYERS IN ALGIERS

By LEO J. MARGOLIN

## OUR PRESIDENTS AND THE JEWS

By MABEL LYON

## MESSAGE TO REFORM JUDAISM

By HARRY RUTENBERG

## NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

## NEWS OF THE MONTH

## THE JEWS OF FRANCE (Final Article)

By ANDRE SPIRE

# ROSH HASHONAH GREETINGS

THE MOST EXPRESSIVE AND CONVENIENT MEANS OF WISHING  
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WILLIAM B. FELDSTEIN, Director



## WHAT WE EXPECT OF THE CONFERENCE

THE second session of the American Jewish Conference is scheduled to convene in Chicago from September 2nd to 5th. Every sound-thinking Jew must have a primary concern with this forthcoming convocation. A quick consideration of the nature and objects of the Conference will justify the great and solemn significance attached to it.

The delegates are the authoritative representatives and spokesmen of organized American Jewry. Among the problems the Conference will study and consider are:

The immediate rescuing of millions of Jews in Europe who may yet be saved from impending death;

The providing of temporary emergency shelter camps for these Jews;

A delegation to the World Peace Conference representing Jewry;

The repatriation, reparation and rehabilitation of Jews abroad;

The American Jewish scene, with special reference to anti-Semitism and to the rivalries and cross-currents that adversely affect the American Jewish communities;

The role of Palestine in the solution of the Jewish problem.

\* \* \*

The Conference is meeting during Jewry's gravest emergency; Jewry everywhere is literally deluged with tragedy and darkness. The ills and sorrows of suffering Jewry will be diagnosed and ministered to in the presence of a listening world.

All Jews are placing their highest hopes on the successful outcome of the Conference. They confidently expect that the Conference will study and provide the most effective, expeditious and practical means for the solution of Jewish problems. It is tolerably clear that a failure to realize the hopes of Jewry will

not only be characterized as a shabby performance, a deep disappointment, and the reduction to impotence of a promising and noble experiment, but will be regarded as endangering the future of millions of Jews throughout the world.

The objects of the conference will be promoted if its underlying conception is zealously adhered to and respected by the Jews in this land, namely, that the conference embodies and represents the or-

ganized and unified will of American Jewry as a whole.

Elemental humanitarian considerations therefore impel all Jews to give their fullest support to the Conference. It is an indispensable condition to the effective fulfillment of the duties and responsibilities of the delegates to the Conference that not only they but also the great body of Jews whom they represent should be motivated by and act in a spirit of cooperation and unity.

— L. J. G.

## REHABILITATING LINDBERGH

IN A recent letter to the Editor of the *New York Times*, the former League of Nations High Commissioner for Refugees, James G. McDonald, sings the praises of Charles A. Lindbergh in what may seem an attempt to resuscitate the lost prestige of the flier.

We suspected that sooner or later there would be a move to revive the popularity of this white hope of the reactionaries in our country. What we did not expect was that these efforts would be made while the battles against Germany and Japan are still raging, nor that they would come from the liberal elements with which Mr. McDonald has always been identified.

With a naivette hardly becoming Mr. McDonald, he asks of Lindbergh's former critics that they should frankly acknowledge that the leading America Firster was "cruelly persecuted by large sections of Americans because prior to Pearl Harbor he disagreed with them on questions of American policy," and to "admit that they never had any ground to impugn his patriotism or complete loyalty."

We could argue at length, as Dr. L. M. Birkhead does so conclusively in his answer to Mr. McDonald, also published in

the *Times*, as to whether Lindbergh's opinions were those of a well-meaning but mistaken patriot, a fact which Lindbergh himself never admitted. By a violent stretch of imagination many of us could even make out a case of loyalty and patriotism for most Nazi and Fascist leaders, as well as for their satellites and quislings. We wonder whether, in the opinion of Mr. McDonald, Lindbergh's anti-Semitic utterances, which were condemned by men like Willkie, Dewey and Smith and praised by Father Coughlin, Pelley and other notorious Jew-baiters, were the expressions of a patriot and of a "brave and creative American."

— J. G.

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# "JUST BETWEEN OURSELVES"

"בנינו לבן עצמנו"

## An Intimate Chat Between Rabbi and Reader

**T**HAT memorable scene of more than three thousand Jews crowding our Synagogue and Auditorium, on historic "D" Day, eager to join in the special Prayer Service, will long be remembered by all who participated. That scene could be beheld in almost every House of Prayer throughout the land. Instinctively we felt the need of Divine help in this crucial hour, and we turned—as we Jews have done throughout the ages—to our Heavenly Father for aid, for strength and for courage.

But that outpouring of faith meant something more—it was a spontaneous evidence of our belief in the justice of our cause. It was not only a plea that God be on our side, but our proclamation to the world that we are on God's side—that we are fighting for all these precious ideals which we associate with the name of God.

And because that was the deeper meaning of this demonstration of prayer, it must inspire us to work all the harder, all the more devotedly, and to be ready to make even greater sacrifices, that these ideals shall triumph.

We realize now, many days after the invasion, that it is not an easy task which our fighting forces have undertaken. As in the ancient Biblical tale of the report of the Meraglim, the spies who investigated the Promised Land, we can say without exaggeration, "this people is powerful, its walls are greatly fortified, we have seen there giants of strength and destruction." But while we recognize these facts, we must also learn to say, with Caleb and Joshua, "We shall go forward! We shall inherit it! For we can achieve it!" It was that spirit of Caleb which conquered then, and which will prevail today.

The Hebrew wording of this inspiring message of Caleb is most meaningful. The Hebrew expression for going forward is *Olob*, which literally means "upward." You cannot go forward unless you go upward and on the increase, not on the decrease, not even on the level of sameness. There must be an upward surge of strength, of resources, of will, and

determination. We must not be satisfied with what we have done, but must do more and much more. Whether it is buying War Bonds, whether it is giving blood or doing Red Cross war work, the motto must be "Upward," ever on the increase. Then we shall go forward.

And the phrase says significantly, *Naaleh*—"we shall go forward," not *you*, or *they*, shall go forward. So must *we*, all of us, civilians as well as men in service, go forward. Only if all of us shall do our full duty can victory be achieved.

*V'yo-rashnu*, "we shall inherit it!" Again the text is rich in significance. It does not say "We shall take it." The Hebrew word implies achievement through work, through effort, toil and sacrifice. Here too is a challenge to us. We can only achieve our goal through effort—great, almost super-human effort, which all of us, in the spirit of our armed forces, must be ready to give.

And the last phrase of Caleb's message has also a special meaning for us:

"We can achieve it!" We must have the faith in the ultimate triumph of our cause. The pessimistic *Meraglim* said of the inhabitants of the Promised Land: *Ki Chazak Hu Mimenu*, "he is mightier than *we*". The Rabbis of the Talmud had a much clearer understanding of their words. What they really said was, "He is mightier *Mimenu* than *He*—than God himself!" They lost faith not only in themselves but in God as well. We dare not lose that faith. Because we know we are fighting for God, we know that with God's help, we shall prevail.

At the close of our season's activities, let us hope that the prayers which we uttered on "D" Day, and the prayers which we fervently utter every day, may be answered by our Heavenly Father. Let us hope that long before we regather at the end of summer, we shall be privileged to hear the glad tidings of Victory and Peace achieved by our beloved country and our Allies, which shall usher in an era of happiness for all mankind!

*Israel H. Peruthal*

## WALDO FRANK DISCOVERS EPHRAIM DONER

*The artist Ephraim Doner, son of Center members Mr. and Mrs. Jacob S. Doner, is currently showing his work in San Francisco. For the catalog Waldo Frank wrote an admiring note, which is reprinted in part below.*

**O**F RECENT years so much importance has been given in painting to analysis, documentation and merely decorative or even didactic values, that the fundamentally creative function of the art has frequently been neglected. Art lovers have almost forgotten to look for the joy that painting brings when it conveys the color and passion and infinite dynamism of life to the eye. Yet this purely creative act has always been the great tradition in painting, and always will be.

This explains, I believe, the delight of discovery that Ephraim Doner's work brings to me. Here on canvas is a whole man—generous, daring, sensitive and

strong; a whole man in a whole experience with living.

Doner is still too rapidly growing, too in love with the possibility of new conquests for a definite word about him, but his work is already a deep and rich aesthetic experience. Perhaps nothing characterizes it so well as the fact that in his paintings you feel the living presence of the man.

Doner is an American who came from Europe. His origins are in the peasant East of Europe and he has kept intact the vitality of the earth from which he springs.

Without his East European background he could perhaps not have loved America with such generous passion. Without his Parisian training he could perhaps not have made his love articulate. The result is the kind of American art that America needs; a vital and imaginative creation of America to which the resources and the wisdom of the old world have made their contribution.



**T**EL AVIV, the newcomer among the cities of Palestine, radiates the dynamic spirit of Jewish renaissance. Like the miracle cities of the "Arabian Nights," it arose almost over night in the desert.

Thirty-five years ago the present site of Tel Aviv, along the seashore north of Jaffa, was a sandy waste. One hundred and twenty-one dunams of this bare stretch of sand were purchased in 1909 by a group of Jewish merchants and clerks living and working in Jaffa. They had previously organized a co-operative building association, Achuzath Bait, and in 1909 the Jewish National Fund made them a loan for the purchase of the site intended for a garden-city suburb. The same year another group, Nachlath Benjamin, joined the original organization, and the name "Tel Aviv" was given to the combined enterprise. The cornerstone of the first house was laid in 1909, and by the end of the first year sixty members had built their homes, in Tel Aviv, and the population was 300. But only five years later, the so-called suburb was already a flourishing community. It boasted 139 houses and 1,416 inhabitants, 26 of them artisans.

The first World War brought great privations to Tel Aviv. Most of its citizens were of Russian origin, and by the order of the Turkish military governor, issued on Pesach, 1917, the town was completely evacuated, only a few remaining to guard as best as they could the Jewish possessions.

With the British military occupation of Palestine in 1918 Jews returned to Tel Aviv. From its very beginning until May, 1921, the local administration of the new community was in the hands of a local committee elected by all property owners and tenants. From the outset women were given the franchise. In 1921 the Mandatory Government granted a special charter to Tel Aviv, separating it from Jaffa, and legally empowering it to administer its own affairs, levy taxes, negotiate loans, provide public services and later organize and maintain its own police force. At present the Administration is vested in a Council of fifteen, elected for a term of five years at a General Election. This body elects from its own membership an Executive Committee and the heads of various subcommittees. It chooses its Mayor and Vice-

Mayor, but the High Commissioner must approve the election of the Mayor. The Mandatory Government has great authority in municipal affairs and has sided with the conservative forces in the municipality. Tel Aviv today contains close to 35% of the Jewish population of Palestine, and pays almost 25% of the total taxation of the country, yet for a long time it received no government aid for the maintenance of its police force, education or health services. Even when this aid was belatedly granted it was very insignificant.

In truth, the inhabitants of Tel Aviv can say, "We ourselves have trodden the waste sands where now are busy streets." Today Tel Aviv is a city of 175,000. The thousands of soldiers from all the armies of the United Nations vacationing in Tel Aviv may not realize that the "dormitory suburb" of Jaffa has crammed within a short span of thirty-five years all the stages of development normally evolved through many generations. G. Gaskill, writing in the *American Magazine*, relates that American soldiers resting and recuperating in Tel Litwinski, a United States Rest Camp near Tel Aviv, expected to find the city another Middle East product, "dirty, odorous, crowded with turbaned and fezged Arabs, but instead there is a fine gay, bustling, completely Western city." It is so clean, the soldiers say, that you think you "were back in America."

The uniformed visitor thronging Tel Aviv's busy thoroughfares, sipping cool drinks in the hundreds of bright cafes on the seashore promenade, bathing on Tel Aviv's magnificent beach, or strolling down the shady Rothschild Boulevard, may not realize that Tel Aviv had to fight every inch of its way, and only through its own initiative and determination create, in the desert, this European metropolis. Again and again its citizens were hindered by a skeptical Government and held from municipal growth and betterment by the very officials which should have encouraged and supported it.

## *Tel Aviv, Wonder City of the East, Celebrates 35th Anniversary of its Founding*

### THE JEWISH CITY

By SOPHIE UDIN GINGULD

Tel Aviv's phenomenal growth is due in the main to private enterprise and private capital, but the Zionist funds have continually aided the struggling community. Many of the public institutions, such as Herzlia Gymnasium, Ohel Shem, the Hospital, the Great Synagogue, Mother and Child Welfare Center, and a number of "Workers Quarters" are built on Jewish National Fund land. National capital likewise provided funds for educational and health facilities until the Municipality was able to take over. National capital was also the basis for many industrial undertakings, such as the Palestine Electric Corporation, which made possible the industrialization of Tel Aviv, the silicate brick factory, the first heavy industry in Palestine, and the Tel Aviv lighter port.

Jewish initiative and Jewish capital, both national and private, have, in spite of many handicaps and without state assistance, built a thriving urban outpost on the uninhabited waste dunes. Today—thirty-five years after the founding of this Jewish city—the increased demands of the Yishiro have converted it into the hub of Palestinian industry and commerce. Tel Aviv is a natural market and workshop, for it serves and is served by the agricultural villages and settlements stretching along the coastline as far as Haifa. Around it lies the citrous belt of Palestine, and it is linked with every part of Palestine by bus services. This partly compensated for its inadequate railroad facilities, the center of which is still in a small town of Lydea.

To provide for the masses of immigrants which centered in Tel Aviv the most important industry of the city was construction. But building ceased during the war years. Tel Aviv has an ever-expanding light industry, producing foodstuffs, metal work, leather, textiles, printing and paper, electric appliances and pharmaceuticals, among other materials.

There is not a single country from the Mediterranean to the Persian Gulf, from the Caucasus to the Red Sea, that can approach the manifold industrial development of the Jews of Palestine, and a large part of this production comes from Tel Aviv. It is Tel Aviv that has been foremost in stimulating international trade. The Levant Fairs held in Tel Aviv are of incalculable economic importance. A modest beginning was made in 1923 by the Pro Palestine Products Society, and up to 1936 six fairs were held. The Levant Fair became the meeting place of merchants and industrialists from East and West. They displayed the productive power of Palestinian industry and its penetration into foreign markets, and made Tel Aviv the commercial capital of Palestine and a most vital link in the trade between Middle East and Europe.

In the early days of Tel Aviv there was a struggle to establish the rights of Jewish labor, but today this city is the heart of the Labor Movement. Here is found the headquarters of the General Federation of Jewish Labor, the strongest labor organization in the Middle East. It is not only a trade union but the central union of many economic enterprises. It has many factories, banks and credit institutions. With it are joined the many agricultural settlements, consumers' co-operatives, and building enterprises. About one-half of all urban workers are found in Tel Aviv. They are, in the main, organized in the General Federation of Jewish Labor, but some belong to Hopoel Hamizrachi, Revisionist workers' group, Yemenite Union, and other groups. These workers are engaged in metal and electric industries, public works, textile and needle trades, transport facilities, various branches of commerce and trade, and office work. The professions in Tel Aviv are also organized into local bodies and councils, and many of them have their headquarters in Tel Aviv. Among these are the associations of teachers, doctors, lawyers, architects, musicians, and a Writers Union.

The story of Tel Aviv's contribution to the war effort cannot yet be told in full, because exact statistics are not available. We do know that of the 2,000 factories owned by Jews in Palestine a large part is engaged in the manufacture of war material. Of these, 370 are metal plants, 90 are textile mills, three

are spinning mills, and 30 produce electrical products. One hundred and thirty-five thousand pairs of footwear a month are made for the military. It is of great importance to the Military Command in the Middle East to have at its disposal, immediately behind the fighting front, the industrial machinery and the skilled labor to provide war machines, food and medicine. In the supply of all these Tel Aviv had a major share and most significant has been its contribution to the Allied victory in the African campaign.

What distinguishes Tel Aviv from any other city in the world is its completely Jewish character. Tel Aviv is the gathering place of exiles from all parts of the world, from Yemen and Germany, from Persia and Lithuania, from Morocco and Poland—from all corners of the East and West. The census of 1931 (the last taken in Palestine) records that the citizens of Tel Aviv originated in forty-eight different countries. Since 1931 settlers from still other lands have been added.

Another characteristic that sets Tel Aviv apart is that all its inhabitants are Jews. Recently Christian Poles found refuge in Tel Aviv. We are told they have established a church and a Polish school there. A short while ago a small Arab suburb has been incorporated into the Tel Aviv district. With these exceptions, all residents are Jews. All public and private services are conducted by Jews. Transportation, heavy and light industry, trade and commerce, building and repair, all communications, hospitals, municipal administration, public works, policing, school and social work, entertainment, in short, every aspect of a highly industrial and cultured community, are carried out by Jews.

This city, built by Jewish labor, radiates a deep Jewish spirituality. Hebrew is the language of its schools and its administration. It is spoken by the judges in the courts, by the policemen, by the street cleaners. It is used in theatre and opera, at social gatherings, in the play of children in the streets, and is heard in the prattle of infants.

The Jewish urge for learning is manifested by thousands of classes in Hebrew, Talmud and the Bible, in science and law, in Jewish history and in all commercial and technical subjects. All phases of human knowledge are eagerly sought by the

day laborer and clerk as by the scholar and scientist. There are a number of Yeshivoth, among them many that were famous abroad and were transferred to Tel Aviv.

Printing and publishing is centered in this Jewish city. Of sixty-seven periodicals appearing in 1939, fifty-seven were issued in Tel Aviv. The daily press stands on a par with the leading newspapers of the world in its coverage of news, its editorials, and its belles lettres supplements. In 1939 there already were fifteen publishing houses, with hundreds of Hebrew books issued yearly. The Palestine Authors Association and its PEN Club have their headquarters in Tel Aviv.

Here, too, are the Hebrew art theatre, the Habimah, the workers' theatre Ohel, the satirical theatre Matate. Toscanini has conducted the Palestine Symphony, which ranks as one of the outstanding symphonic organizations in the world. There are many movies, theatres and concert halls.

Fifteen public and private libraries are in the city. The Shaare Zion, founded in 1885 in Jaffa, is the city library; the Beth Haam houses Achad Haam's library; a medical library, part of the Jewish National and Hebrew University Library, is placed in the Nathan and Lena Straus Health Center; the General Jewish Labor Federation has in Tel Aviv its central library, containing about 100,000 volumes, which sends a travelling collection to all settlements in Palestine.

Meir Dizengoff, one of the founders of Tel Aviv, and its Mayor, until his death in 1936, presented to his beloved city the Tel Aviv museum. It has a fine collection of Jewish and non-Jewish arts. There are also exhibits of the works of the artists of Palestine, and an annual art prize is presented by the Municipality.

## Convoy

I SHALL convoy my dreams through  
storm and strife,

Star-ships tossing on the sea.  
Each craft laden with Truths of Life,  
And the gold of Divinity.

I shall convoy my dreams beyond the  
peal

Of dirge-bells stirring the sod;  
And, vigilantly, guide each keel  
Into the Port of my God.

—MENDELL HYATT



Tel Aviv has its Beth Ha-am, a people's forum, and the seat of the people's University. It has its Ohel Shem. Here every Sabbath afternoon about five thousand Tel Avivians attend the Oneg Shabbath, a revival of Sabbath congregation for study, discussion and song originated by the poet Bialik.

Tel Aviv has regularly organized Educational Exhibits. The first was dedicated to Bialik, and depicted fourteen aspects of Hebrew culture in Palestine.

Thousands of Tel Aviv's habitants are members of sport organizations. These carried the Jewish blue and white flag to the Olympic games. The Maccabi, Poel, Scouts, and Betor have their gymnasium, fields and courts. The imposing Municipal Stadium to the north of the city accommodated 50,000 during the Maccabiad of 1935.

Tel Aviv, so new, so modern, so full of youthful zest for life, so a-thirst for knowledge, so eager for all which Western civilization has produced, has incorporated into its being the religious, the traditional and the national.

It is late Friday afternoon in Tel Aviv. The flower stalls are almost emptied, the boot-blacks are hastily applying a gloss to the shoes of the last customers. The sun is still high. Suddenly there is the sound of the ram's horn. In the clear Palestinian air it carries far. Shutters are hastily fastened, doors are locked, desks slammed. The policeman leaves his post as traffic dies down. Only now and then the bus discharges its last passengers. Young and old stream to the various houses of worship. The sun has set and in the soft Oriental night, so quickly descending here, the Sabbath lights gleam softly. Tel Aviv has ushered in the Sabbath.

Tel Aviv, the city of holidays, has placed its own unique impress upon each and every one of the festivals. They are celebrated with the old ceremonials, yet the ancient ritual is revitalized and made a joyous celebration for young and old. The holidays are celebrated in the open, in the avenues and streets. It is Chanukah. The great seven-branched municipal Chanukia is brilliantly lit up, as are also others on all public buildings. They throw their light far out to the ships in the harbor. In the streets of Tel Aviv a torchlight procession of school children

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## PRAYERS IN ALGIERS

By LEO J. MARGOLIN

*The following report was sent to the Review from Algiers, dated June 14. Leo J. Margolin is on leave of absence from the editorial staff of the newspaper PM to the Psychological Warfare Branch, Allied Force Headquarters. He is the son of Mr. and Mrs. Akiba Margolin, members of the Center.*

**N**AZI force never has crushed the spirit of free men, and if Hitler needed irrevocable proof of this he should have seen more than four hundred American, British and French soldiers, all of the Jewish faith, marching through the streets of this city to a dedicatory service where prayers were said for the fighting men of the Allied forces invading enemy-occupied Europe.

Hitler did not see these men marching and praying. He couldn't even if he so desired. His armies now are too far away—pushed back by Allied soldiers or running back from them, as the Germans are currently doing in Italy. But those who marched to the synagogue knew that Hitler cringed as they prayed.

In the middle of a bustling, dirty, boiling, smelly Casbah, stands the Grand Synagogue. Although less than thirty feet away from the busiest and filthiest part of North Africa, the interior of the synagogue seems hundreds of miles away from anything. Inside, only God and the heart of man are nearby.

The hearts beating inside the men who wore uniforms were hearts which came from New York and South Africa, from Holland and Boston, from Belgium and Czechoslovakia, from Brooklyn and Palestine, from Warsaw and Chicago, from London and Paris. Their uniforms and their nationalities were different—even those in British uniform—but their purpose was the same: to ask God to help their comrades in arms and decency who were fighting and dying in France, just

as they fought, and bled in Africa and Italy.

There sat and prayed a Pole who fought in Spain, France, North Africa and Italy. In front of him was a blonde-haired youngster from Belgium who set out to kill the men who destroyed his home and family and has sent hundreds of Nazis to their doom. To his left sat a quiet dark-haired boy from the Bronx. The Purple Heart bar on his breast moved with his breathing—a bit heavy, labored and uneven. That bullet he got in Tunisia hadn't helped any. Two rows away to the left and directly under the main cut-glass chandelier, sat a lad from Palestine. His hands were folded in a peculiar way, but the burns still could be seen. Yes, a burning tank is difficult to abandon.

Even the chaplains were from the three nationalities. There was the American chaplain, First Lieutenant Marvin M. Reznikoff, of Brooklyn and Schenectady; the British Chaplain (they call him "padre"), Captain Abraham Pimontel and the French chaplain, Captain Meyer Jais, chief rabbi of Constantine, Algeria.

Different uniforms, yes, but the prayers were the same.

They said the Ashray, the Kaddish and the Amidah. They intoned the 130th Psalm: "Out of the depth have I cried unto Thee, O Lord. Lord, hear my voice: let Thine ears be attentive to the voice of my supplications . . . and He shall deliver Israel from all his iniquities."

It was a solemn day and there was solemn prayer. From the voices and hearts of these fighting men came the Neila of the Day of Atonement; the Yigdal and the Memorial Service. They were praying for men who had died, who were dying and who will die, so that other men might live and be free.

This service was the first ever held in which Jewish soldiers of three nationalities held a joint service. It will not be the last.

*Recently a Trustee of Union Temple, Harry Rutenberg, addressed the Federation of Temple Brotherhoods at the Beth Shalom People's Temple, and what he said made a profound impression on his hearers. He spoke of the opportunity to serve Jewry that Reform Judaism had missed, and pleaded for a reformation in Reform Judaism's attitude toward Zionism. A condensed version of Mr. Rutenberg's speech follows.*

IN THE year 1885 the Pittsburgh Rabbinical Conference, headed by the venerable Rabbis Isaac M. Wise and Kaufman Kohler, assembled. Eight principles were promulgated. Part of the fifth reads: "We consider ourselves no longer a nation, but a religious community." Israel's messianic hope was the establishment of truth, justice and peace among all men.

An important but very minute segment of world Jewry, without consent or approval of the vast body of their people, committed them to eternal banishment, and deprived them of redemption on the ground that nationalism was inconsistent with Jewish religious and moral doctrine.

In Germany, too, during and before that period, various conferences were held. The Jews in Germany were deeply anxious about their status and security. They knew that there was an unbroken line of Judeo-phobia in Germany centuries old, and unmatched anywhere in the world, and they sought to adjust Jewish life and religion to the exigencies of that day. They wished to assimilate with the Germans, although warned not to confound efforts at religious modernization with the hope of political equality, and that the difference between them and the non-Jewish world was not religious but national.

1942—Fifty-seven years after the Pittsburgh conference, the songs of hope that once filled men's hearts were dying away. The doors of the world were barred against the unfortunate. Even our own beloved America no longer called for the tired, the poor, the huddled masses. 1942—Ninety members of the reform rabbinate constituted themselves defenders of the faith of the prophets and charged that "Zionism is incompatible with the teaching of Judaism," for-

## A MESSAGE TO REFORM JUDAISM

By HARRY RUTENBERG

getting that the prophets were themselves ardent nationalists. They wanted their people to construct the ideal social order in their own land. They wanted Israel not only to be a light among the nations, but also a nation among the nations. They wanted us to restore the tabernacle of David. The prophets wanted the Torah to go forth from Zion.

1943—Fifty-eight years after the Pittsburgh conference pronounced that we were no longer a nation, a world-stirring event took place in the life of Jewry. For the first time in the history of our people in exile, we were able to get together. Events forced us to either get together or die together. The tragedy that befell us is too well known for repetition except to point out that for whom the bells tolled, as a people we knew they tolled for us. As a people we understood the call, and were ready for the opportunity. Quoting one of our most respected laymen, "For the first time organized responsibility has replaced divided council." After much work, resolutions were adopted supporting the establishment of a Jewish homeland.

For once in the checkered history of our people we were able to speak as a united Jewry. It was not only an opportunity; it was a responsibility; it was a challenge. How did we meet it? *We did not.* The ink was not dry when an "important but very minute segment of world Jewry" withdrew from the conference. Many and various reasons were given for the withdrawal, but in the words of the executive director of the group: "We oppose Zionism because we are not a nation any more."

Yet they knew full well that if we are worth our salt as a people, if we have contributed at all to the world's ethical and religious development, it was *because* the ancient epoch of Jewish national existence was its most fruitful and creative period. It produced the literature of the Bible, it laid the foundation for the vast body of rabbinic teaching, including the Mishnah, the Midrash and the Talmud. Prophetic pronouncements, the Psalms, all these were produced in Palestine. They grew out of national existence.

The astounding spectacle of rabbis opposing the establishment of a homeland

in Palestine for tortured Jewry is bewildering. The hostility of a small minority of reform rabbis to the aspirations of our people pains our hearts, because to battle Zionism today is to exhibit a cruel indifference to the Jewish tragedy of Europe. Rabbis fighting the redemption of Israel arouse the just indignation of all self-respecting Jews.

Many of our people in all ages who could not stand the strain of Jewish existence, disappeared. If this minority cannot endure the pressure of Jewish life today, if they cannot carry their "burden of heritage" with courage, dignity and grace, they too will be lost to us.

It is not yet too late for this minority to abandon the cruel attacks on Palestine. Let them not frustrate what the Jews have already achieved in Palestine. Let the idea of a Jewish national renaissance and the upbuilding of Zion not appear unwelcome to them. For now again one must "breathe upon the slain that they might live." *The people must not die.*

The record of modern achievement in Palestine is an epic of all time. Within the brief period of a quarter of a century the Jewish population rose from 50,000 to more than half a million. Fruitful valleys and plains replaced the soil shamefully degenerated through centuries of neglect.

A Jewish school system was instituted. The Hebrew tongue is spoken, written, read and sung. The Hebrew University ranks as one of the great institutions of learning in the Near East. Theatres, museums, art galleries, symphony orchestras, Hebrew newspapers, magazines and books serve the cultural needs of the population. To combat rampant disease, a great Medical Centre was built. Hospitals, milk depots, child and maternity clinics have reduced high infant mortality. One could go on endlessly.

Sir Arthur Wauchoppe recently declared that in the Jewish settlements of Palestine the world could find one of its models for the social structure of the future.

For two thousand years we have waited for this opportunity. It is *here*. Let us not fumble it, for it may never again present itself.



**W**HILE the records of all of the Presidents of the United States in regard to their attitude toward the Jews are not available, we know of no single instance in which they have not been favorable to our people.

The position taken by Franklin D. Roosevelt has been so consistently friendly to the Jews, and it is so well known, that it would be superfluous to enumerate his many acts of consideration and respect for them.

As for the attitude of the President and the State Department toward Britain's White Paper, the issue is so befogged because of the military situation and the advice of the military leaders to disregard it at present, that it is difficult to appraise the apparent failure of the government to protest vigorously and in time against this flagrant abandonment by the English government of the Balfour Declaration, to which the United States is a signatory.

A review of the history of our Presidents shows them to have been not only friendly, but in many cases, actively militant in behalf of the Jews, not only of America but throughout the world.

The word "toleration" was abhorrent to Washington. His attitude toward the Jews was not one of condescension, but of deep respect and appreciation for their patriotism, as is evidenced by his letters to the congregations of Newport, Savannah and Charleston.

It is said that two Jews accompanied him on his expedition to Western Pennsylvania in the French and Indian War, and two of his aides-de-camp in the Revolutionary War, David Franks and Manuel Noah, the father of Mordecai Noah, were of the Jewish faith.

There is a tradition that Washington was a guest at the wedding of the parents of Mordecai Noah, and that he signed the marriage contract as a witness; also that he visited the beautiful synagogue at Newport.

When he arrived at Newport the Jews of that city, who were at that time exceedingly influential, prepared a reception for him.

John Adams, who made a special study of the history of comparative religions, paid particular attention to Jewish tradition and the contribution of the Jews to civilization.

In his correspondence with Jefferson

## OUR PRESIDENTS AND THE JEWS

By MABEL LYON

he wrote: "In spite of Bolingbroke and Voltaire, I will insist that the Hebrews have done more to civilize men than any other nation." He expressed himself similarly in a letter to Major Mordecai M. Noah.

An authentic story about John Quincy Adams shows that he carried on the liberal traditions of his father with respect to the Jews.

A Jewish peddler in New England was caught in a blizzard near the home of Mr. Adams in Massachusetts. Hearing of his distress, he invited the traveler into his home.

The guest must have made a good impression on Mr. Adams by his character and bearing, for he invited him to stay for at least a fortnight and introduced him to his neighbors, who purchased considerable quantities of his merchandise.

The impetus for religious emancipation in Europe, as well as in America, was given by Thomas Jefferson.

In 1779 he introduced a statute which called for the complete separation of Church and State. This met with strong opposition and it was not finally adopted till 1785.

He was a friend of Commodore Uriah M. Levy, who purchased Monticello, Jefferson's estate, in order to keep it from falling into the hands of commercial realtors.

The Statue of Religious Liberty in Fairmount Park, Philadelphia, by Sir Moses Ezekiel, was erected in honor of Jefferson. Commodore Levy contributed a statue of Jefferson to the United States. It stands in the Capitol in Washington.

Like Washington, Madison objected to the word "toleration," claiming that freedom was not a matter of grace but of right.

Madison maintained a life-long friendship with Haym Salomon, whose benefactions toward this statesman were considerable and were met with lasting gratitude.

Barring occasional scattering references to Jews in connection with affairs in the Barbary States, the first American government representation in which Jews were concerned was to the Ottoman Gov-

ernment in connection with the Damascus persecutions of the Jews in 1840.

This involved a ritual murder trial in which several innocent Jews were horribly tortured and convicted, and in which the entire Jewish community suffered because of the false testimony given by their enemies. In spite of protests and the intercession of prominent Jews like Adolphe Cremieux and Sir Moses Montefiore, and of some of the heads of European governments, nothing was done for a long time to alleviate the conditions of the victims.

Because of the obstructionist tactics of the French consul, and the indifference of the Turkish authorities, it was difficult to obtain justice for the accused.

In August, 1840, John Forsythe, then Secretary of State, wrote to the United States Consul at Alexandria to use his good offices to help the persecuted people.

The foreign Jews had no claim on the United States, yet the President, Martin Van Buren, left no stone unturned to see that justice might be done. Although our government's interest was not a determining factor in the settlement of the case, the moral influence of the United States was strong nevertheless.

Another staunch defender of Jewish rights was James Buchanan. In 1832, during Jackson's administration, Mr. Buchanan was sent to Russia as special Minister to conclude a treaty with that country. He was a cautious and able diplomat, and he negotiated a treaty by which both nations were to have free reciprocal rights of commerce and travel for their citizens without reservations.

The treaty was signed by President Jackson in 1833, and for forty-five years relations between the two countries were harmonious. But in 1865 the Russian attitude changed, to the disadvantage of United States citizens, and especially to the Jews. Jewish passports were henceforth not honored by the Russian authorities, and Jews were forbidden to enter Russia.

A masterly protest against these restrictions was made by James G. Blaine,

Secretary of State in Garfield's administration in 1881. Under the administration of President Cleveland, Secretaries of State Bayard and Olney continued to remind the Russian Government in forceful terms of the violation of the treaty. This policy was adhered to by all the Secretaries of State until 1905, when there was a halt in the proceedings. However, protests were resumed until the treaty was abrogated by President Taft in 1911.

When Buchanan was President, he maintained a vigorous policy concerning the treaty rights of Jews in Switzerland.

By a Swiss statute of 1850, Jews were denied the right of residence in four Swiss cantons. Later, in Buchanan's administration, a document by Theodore S. Fay, Minister to Switzerland, in protest against these restrictions, was so strong and convincing that it should be better known to the public. So effective was this communication that the law was changed to permit Jews to live in these cantons. The President of Switzerland openly admitted the justice of the protests by the United States Government.

Emanuel Hertz, who has contributed so much valuable material concerning Lincoln, salvaged a few striking documents and long neglected letters, as well as reliable memorabilia from contemporaries of Lincoln and their descendants, which throw light on Lincoln's attitude toward Jews.

Lincoln's associations with Jews, according to Emanuel Hertz, were numerous and of the most friendly character. He had met with a few Jewish pioneers in the West and with some a life-long friendship sprang up. Several of them were delegates to the 1860 Chicago Convention that nominated him. Others were called upon to perform delicate strategic tasks in the campaign.

The rabbis Isaac Leiser, Sabato Morais, Isaac M. Wise, Benjamin Szold and David Einhorn were ardent supporters of Lincoln, and were always cordially received by him. Dr. Einhorn was almost mobbed in Baltimore for his abolitionist views.

Abraham Kohn, City Clerk of Chicago, met Lincoln during his campaign for the Presidency. He considered him the destined Moses and the saviour of his country, and sent him a silk flag, the work of his own hands. It was painted in colors, and its folds bore the third to

the nineteenth verses from the first chapter of the Book of Joshua, exquisitely worked in black.

Mr. Lincoln's letter of thanks was lost, and although Mr. Kohn's daughter made a diligent search for the flag, it has never been found. William McKinley alluded to it in a speech in 1895, when he was Governor of Ohio.

No one was better qualified than Simon Wolf, who was acquainted with all the Presidents from Buchanan to Wilson, to evaluate their sentiments regarding the Jewish people.

In his book, "The Presidents I Have Known," he tells of his relations with the various Chief Executives, up to the year 1918.

Andrew Johnson offered Mr. Wolf the position of Consul General to Cuba, which, at that time, was a very tempting and important post, but he declined the offer for personal reasons.

Wolf also had frequent opportunities to meet General Grant. There had been a heated controversy as to the responsibility of Grant for the order issued in his name when he was Commander of the Army of the West, dismissing all Jews from his military district. When President Lincoln was informed of this drastic regulation he immediately ordered it revoked. Wolf felt confident that an erroneous impression had been created and that injustice had been done to Grant. The general said that the order was simply directed against any evil-designing persons, without regard to any class or any religious affiliation. He told Wolf after his election to the Presidency that he had had nothing whatever to do with the order; that it had been issued by a subordinate in his absence on blanks on which his signature had been printed, and that he had chosen to suffer the accusation in silence rather than be accused of seeking the Jewish vote.

"I distinctly state," said Wolf, "that during his eight years as President, Grant did more on and in behalf of American citizens of the Jewish faith than all of the Presidents of the United States prior thereto or since."

Wolf records that President Hayes was profoundly touched by the sufferings of the Roumanian Jews. He appointed Benjamin Peixotto Minister to Roumania, with the hope that he would be able to help his co-religionists.

A Jewess of a prominent family was seeking a post in the government offices on condition that she would not be obliged to work on Saturdays. President Hayes promptly sanctioned the appointment.

When President Garfield in 1881 appointed Simon Wolf Consul General to Egypt, he remarked that he was happy to name a descendant of a people who had been enslaved by the Egyptians as a representative to that country from a great free land.

Chester A. Arthur had the highest regard for the Jewish people. Grover Cleveland greatly admired the Straus family. It was his wish to make Isadore Straus Secretary of the Treasury, but political expediency necessitated the appointment of Daniel Manning. He appointed Oscar Straus Minister to Turkey, and President Benjamin Harrison renamed him to the same post, but Mr. Straus declined, and Solomon Hirsh, of Portland, Oregon, was selected instead. Harrison took an active interest in the welfare of the Jews and he made a stirring protest before Congress concerning the Russian persecutions.

The first Jewish member of the Cabinet of the United States was Oscar Straus, whom Theodore Roosevelt made Secretary of Commerce and Labor. There was no more militant champion of Jewish rights than this Roosevelt, and his children have followed in his footsteps.

President Taft was a close friend and neighbor in Cincinnati of Dr. Isaac M. Wise and his family, and throughout his whole life he manifested his sincere regard for the Jewish people.

Though Woodrow Wilson appears to have had few Jewish contacts before he became President, his associations with Jews expanded during his political career. His determined fight to secure the confirmation of Louis D. Brandeis as Associate Justice of the Supreme Court after six months of opposition in the Senate was a test of his attitude toward the Jews.

Wilson's name will always be recalled with gratitude by the Jews of the world because of his insistence on the rights of Jewish minorities.

President Coolidge, too, had slight acquaintance with Jewish problems before

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"Palestine—Land of Promise," by Walter Clay Lowdermilk. Harper & Bros.

IN THESE days, when the future of Palestine is being discussed in so many quarters, this book must be read for an intelligent, objective understanding of the entire problem. Dr. Lowdermilk is the assistant Chief of the Soil Conservation Service of the United States, and one of the world's leading agriculturists and soil experts. What he has to say in this book is the result of many months' personal study of Palestine and the entire Near East.

He makes an interesting proposal for the establishment of a Jordan Valley Authority, based on the experience of America's T.V.A., which he describes in detail and which would make of Palestine, in literal truth, a land of promise.

But the author is not content with merely offering this proposal. He gives us a fine summary, in very popular fashion, of the whole economic structure of Palestine, the necessary geographical facts that ought to be known, the economic role of Palestine in ancient times based upon historical research, what the farmers of recent times have already achieved in Palestine, the contrast between the Arab and Jewish economy, leading up to a scientific analysis of the absorptive capacity of that historic land. And all this, in addition to the Jordan reclamation project, is told in briefest fashion, and in a style and manner which hold the reader spell-bound from beginning to end. When one sees the superficial, propagandistic articles on Palestine, such as the one which appears in this month's *Reader's Digest*, articles based on heresy and gossip, with no understanding of the fundamental facts at issue, it is good to find a book like this, written by a world authority, based on actual study, and giving the true scientific facts necessary in a discussion of the future of Palestine in an intelligent and helpful manner.

This book is a "must" for Jew and non-Jew, for all who want to understand why Zionism, in the words of Vice-President Wallace, "is one of the most exciting undertakings in the world—for it is a spirit which comes down from olden times, but is at the same time forward looking."

## NEW BOOKS

"Breathe Upon These," by Ludwig Lewisohn.

THERE are few writers on the American literary horizon who have so well penetrated into the deeper aspects of the world tragedy as has Ludwig Lewisohn. He writes with prophetic zeal, and like the prophets of old, can make no peace with wrong or injustice.

In this book, the story revolves around the tragic sinking of the Struma, with its cargo of helpless men, women and children who sought to flee from the hell of Nazi-ruled Europe to find a home in Palestine. With fine artistry, Lewisohn weaves for us a tapestry that reveals human nature—its struggles and passions, its hopes and yearnings, its loves and ideals, with a skill that justifies the characterization of Lewisohn as one of the world's great and outstanding literary figures of our day.

This work calls for a more detailed review, one which would present the high-lights of the story and the deeper implications of the various incidents related, which have won for Lewisohn the acclaim of so many literary reviewers and critics. We hope that in one of the forthcoming issues of the *Review*, we shall be able to give our readers a fuller study of the book. Suffice for the present to hail it as one of the literary achievements of our day. Its beautiful prose, its masterly style, as well as its fascinating tale make reading a joy and delight.

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"Rabbi Isaac ben Shesbet Perfet and His Times," by Abraham M. Hershman, D.D., D.H.L., *The Jewish Theological Seminary, New York*.

THIS is a scholarly work of high order, and does credit to one of America's most esteemed rabbis, Dr. Abraham Hershman, of Detroit. Rabbi Isaac Perfet, better known as *Ribash*, was one of the great rabbis of the 14th century in Spain, and, after the expulsion, in Northern Africa. Dr. Hershman has made a thorough study of all the *Teshuvot*, or Responsa, of this rabbinic leader,

Reviewed by

DR. ISRAEL H. LEVINTHAL

and out of the mass of material has reconstructed not only an interesting biography of an interesting personality but a vivid picture of the social, economic, cultural and communal life of the Jews in the communities in which Rabbi Perfet lived.

This is not the place for a review of such a work, and it would be presumptuous for this writer to attempt it. It must serve to note that one of the greatest Jewish historians of our times, Professor Alexander Marx, tells us in a foreword to the book: "how thoroughly the author has familiarized himself with his sources and how much insight he has gained by an intensive study of all the cross-references that occur in these Responsa written at various times during Perfet's life. Dr. Hershman's book is a notable and lasting contribution to the history of the Jews."

This is not a popular work, but a rich and rewarding one for the serious and learned student of history or rabbinics. We are happy to take note of it because it speaks well for the future of Jewish scholarship in America that we have such a savant in our midst who, despite a busy and active ministry, can so enrich the field of rabbinic knowledge.

☆

"Interpreting Jewish Life," by Rabbi Jacob Bosniak. Bloch Publishing Co., New York.

IT is a sign of the increased popularity of the sermon that we are beginning to see more sermon collections appearing in print. In former periods of Jewish life this was nothing new. Volumes of *Drush* appeared often and regularly, and the intelligent Jew was eager to read good sermon material just as he delighted in listening to good preaching.

Rabbi Bosniak, a fellow Brooklynite, the spiritual leader of the Ocean Parkway Jewish Center, who served that institution and our community faithfully for more than two decades, has now pub-

lished a collection of his outstanding sermons and addresses under the title: "Interpreting Jewish Life." They are well edited, short and concise, giving the essence of the thoughts which he desired to expound and their application to modern life. Rabbi Bosniak appreciates the value of the Midrashic interpretation in Jewish preaching, and frequently uses Rabbinic texts with telling effect. The book begins with an introductory essay on "Ezekiel—the Prophet of the Exile," which is written in fine scholarly fashion, and reveals how much we of our day may learn from the conditions which faced our people in the days of Ezekiel, and how they were met.

The sermons deal with many of the difficult problems in Jewish life. They are well written, and their earnestness and zeal are bound to make a fine impression upon every reader. The volume contains a preface by Professor Louis Finkelstein, the president of the Jewish Theological Seminary, and we heartily agree with him when he says: "Everywhere, in the first essay as in the last, we can recognize the disciple of the ancient Sages, trying to express in the dialect of our time the permanent teachings of Judaism."

☆

"*Sefer Ha-Machbazos*," by Harry Sackler.

HEBREW literature in America has recently been enriched by the publication of a number of outstanding works. To mark the sixtieth anniversary of the birth of Harry Sackler, one of the fine literary artists and communal workers of our day, a number of his friends, in co-operation with the *Histadrut Ivrit* and the Hadassah, have published a volume of his dramatic plays, under the title of "*Sefer Ha-Machbazos*."

Sackler long ago won a reputation as a playwright in Yiddish, English and Hebrew. A number of his plays have been performed with great acclaim on the stages of America, Europe and Palestine. The *Habimah* has prided itself on including Sackler's dramas in its most successful repertoires. His works deal mostly with historic incidents in Jewish life. From this material he draws lessons for our modern times. The transportation of Jewish life from the European scene to the new American environment, with its

tragedies and comedies, are vividly portrayed in some of these plays.

Sackler writes with ease, and his Hebrew style reveals the beauty of Hebrew as a spoken medium for the modern stage. It is to be hoped that in the near future all of his writings—in English and in Yiddish as well as in Hebrew—which have brought such delight to thousands of readers, will appear in book form, and in as beautiful a fashion as *Sefer Ha-Machbazos*.

☆

"*Ke'savim U'megilos*," by Menachem Ribalow.

THE Hebrew-speaking world has just commemorated the thirtieth anniversary of the literary career of Menachem Ribalow, the eminent editor of the *Hadoar*, the only Hebrew weekly periodical in this country. He has been given much praise as editor, critic, essayist, stylist and worker for the renaissance of the Hebrew language.

His latest volume of essays, "*Ke'savim U'megilos*," was recently awarded the "Louis Lamed Literary Prize" as the outstanding work in Hebrew literature by an American author in 1943. The volume represents a collection of brilliant essays on four of the familiar gems of the Bible: the Song of Songs, Ruth, Lamentations and Ecclesiastes. In these essays, Ribalow reveals a keen insight into their literary values, and in their deeper meaning and origin.

In addition to these Biblical studies, the author gives us penetrating studies of some of the outstanding literary geniuses of the middle ages and of modern times, studies of the poetry of R. Jehudah Helvi, and of the writings of Schneur, Tchernichovsky, Bialik and Berdichevsky.

A third part of the volume is devoted to Hebrew writers in America, from the earliest days to the present. And the book concludes with fine pen sketches of great personalities of medieval and modern times—Rashi, Nachum Sokolow, Achad Ha-am, Jabotinsky.

In all of these chapters, the reader will find critical observations beautifully expressed, in a Hebrew style for which Ribalow is noted. This volume is a worthy addition to his many previous works, which have won for him a high place in the Hebrew literature of our day.

"*Z'manim Tovim*," by Daniel Persky.

READERS of the *Hadoar* look forward to that delightful column written by Daniel Persky. Current events of importance and great themes in Jewish life are analyzed and interpreted by him every week with such sparkling wit and humor as to fascinate the reader.

Mr. Persky, in this new volume which has recently appeared, has made a collection of many of his outstanding articles, which deal principally with Jewish holidays and festivals. The author has that truly Jewish gift possessed by the classic Jewish preachers of old, who were able to penetrate to the hidden meaning of familiar words and phrases of our liturgy or Scriptures and to apply them to new and modern situations. The old Chassidic teachers were masters of this art, and Persky proves himself an apt disciple. But the difference between them is, of course, that Persky expresses these thoughts in exquisite Hebrew style, so that it becomes literature in the truest sense of the word. His wit is a folk-wit, a characteristically Jewish wit, revealing the Jewish fondness of the *bon-mot*, of insight into human character. Space does not permit the inclusion here of many examples of that typically Perskian style of interpretation. Let one suffice. In the Rosh Hashonah prayer, "Inscribe us *B'sefer Parnassah V'chalkalah*," usually translated "Inscribe us *in* the book of sustenance and support," Persky makes this that prayer for all literary men, "Inscribe us *with* book and sustenance!" (the letter *B* in Hebrew means "*in*" and also "*with*"). This in itself tells the whole tragedy of so many of our men of books, especially of Jewish books, who are blessed with the gift of book knowledge and book producing, but, alas, lack *Parnassah*, their daily sustenance of bread.

Almost every page delights the reader with such humorous, but keen observations, and all are written in a language and style which have won the admiration of every lover of Hebrew.

☆

"*The Sonnets of William Shakespeare in Yiddish*," by Dr. A. Asen.

DR. ASEN has made it his lifework to enrich our Yiddish literature by rendering into Yiddish the literary products of the great classic writers in the English

[Continued on page 23]



*This is the final instalment of M. Spire's history of the French Jews, from the earliest days to the Vichy betrayal.*

## THE JEWS OF FRANCE

By ANDRE SPIRE

THESE new Jewish exclusion laws, which for the first time in a hundred and twenty-five years created religious and racial discrimination between French citizens and needy foreigners of the Jewish race, struck low the Jews of France, and broke the quasi-unanimity of the Frenchmen of the so-called free zone, already heartsick like those of the occupied zone because of the application of the Nuremberg decrees.

The rumor was spread about in the corridors of Vichy that the Government had had its hand forced by the German authorities, and that the "Marshal" had refused to sign these laws six times and only accepted them after he had been faced with a sort of ultimatum. People wanted to believe this, or pretended to. There were still such reserves of hope with regard to the sincerity of the "Marshal." He was pitied for not having been able to hold all the promises of "peace with honor."

The head of a department in one of the largest banking houses of France said to a Jewish client who was unwilling to become a Frenchman of the lowest class and had decided to expatriate himself: "Tell your American friends that the October laws are not French laws. Ninety-five percent of Frenchmen agree with me, and the five percent who think otherwise are trash."

Heartrending scenes took place in the colleges and *lycées* when the Jewish teachers held their final classes. The University professors organized themselves into groups to save all or part of their colleagues' positions. To those who wanted to continue their scientific research they allowed free use of the laboratories and hospital clinics. In one of the largest cities of the unoccupied zone the teachers driven from the *lycées* found places in one of the free Catholic schools. One of my friends, who was an organizer in a Protestant church, heard the pastor say in his prayer: "Thank you, our Lord, who has permitted our territory to remain a land of asylum for the Jews."

As for private manifestations of sympathy, they were innumerable. Let it suf-

fice to choose among hundreds of documents this letter written to me in March, 1941, by a very highly placed French official who had been severely wounded in the last war:

"My very dear and respected friend:

"Your letter brought tears to my eyes—tears of shame and despair. I can feel the bitterness of your departure, the brutal rejection our country inflicted on you, and your complete loss of confidence in the Rock of France. Our generosity, tolerance, and liberty—they were not after all so solid, firmly anchored, and definitive as we had believed? That hateful prejudice which we had detested among other peoples, behold it now in our midst! I grieve for you, dear friend, but I understand your decision and approve of it. 'Liberty or death!'—that old battle cry of '93 . . . do you not guess that I too feel the hour of exile drawing near? The France in whose behalf I have become a cripple for three-quarters of my life—it is not because she has fallen on evil days that I may be compelled to cease loving her, but because she is no longer *my* France. To persecute the Jews, to deliver the refugees over to their worst enemies—nothing can excuse that, not even the threat of superior force. To think that we continue to live on French soil, or what remains of it, while you who were an honor to our country are compelled to leave and take up your eternal wandering . . . ! People such as you who, such as my neighbors, I found so good! After all, the Jews! What Jews?—Brunschwig, Levy-Bruhl, Bergson, Wahl, and Weil, yourself, and so many others! I cry to you from the bottom of my heart, I who am a Christian, a Catholic of the old stock, a crippled war-veteran, I cry to you: 'It is not France that has done this; or if it is France I shall no longer consider myself a Frenchman!'

"Yes, I suffered when the debacle overwhelmed us because I did not feel that honor had been saved and because I remembered the last war—'my war.' I suffered for mankind and for the French, I suffered from rage and disgust. There is but one hope: England and America.

And even their victory, will it redound to our honor?

"Alas, when I think of you in exile! But you have done the right thing and perhaps the day will come when I shall envy you. You are in a free country—with its shortcomings, its mistakes, as many as you please, but nevertheless *free*—where you can breathe, think, and feel yourself a human being. Yes, I already envy you. And, in any case, can you tell me what possibilities I would have there?

"I congratulate you on your happiness in your new-born baby. Rear it in a love for our poor old motherland.

"Must there be farewells? No, many things can happen. . . . I take you to my heart, and my wife and I beg your forgiveness."

Such reproof from what was best, most noble, most truly French in the country annoyed the Integral Nationalists who had become the most active partisans of the policy of *collaboration* and of the institutions of the *new European order*. They accused the French Administration, still incompletely purged, and the Prefects, Under-Prefects, magistrates and police commissioners of putting obstacles in the way of economic accords which were to facilitate the feeding of the civil population, and of retarding the liberation of prisoners whose ransom was to be the exclusion of the Jews.

Finally, at the beginning of 1941, they obtained the creation of a Commissariat General for Jewish Questions, intended to watch over the application of the laws against the Jews and to complete them by a network of new laws through which it would be impossible to escape. At its head was placed one of their men, Xavier Vallat, who, before the war, had carried on in the Parliament and in the press an implacable campaign to have the Jews considered as foreigners and excluded from all participation in the life of the French.

As soon as Vallat was appointed he made a statement which was radioed from

[Continued on page 22]

# THE NEWS OF THE MONTH

**J**EWISH underground groups in Poland have stepped up their activities and representatives are in contact with the Jews in the ghettos and labor camps that still exist and with those who are hiding in the homes of friendly non-Jews, according to a reliable report received in Moscow. It discloses that the Jewish underground is in contact even with the Jews confined in the "death camps" awaiting execution.

Bands of armed Jews are still operating in Galicia and in the Kielce and Zaglembie districts, the report says. In addition, thousands of Jews are still living in caves under the ruins of the Warsaw ghetto, and an attack upon a band of armed Germans at Belana, near Warsaw, recently is believed to be the work of these ghetto cave dwellers. In this foray the Jews succeeded in killing some Germans, although they suffered heavy losses. Some of the Warsaw Jews have been taken from the ghetto ruins by Polish democrats who secured false identification documents for them.

A special organization has been established by the underground to provide fugitive Jews with arms and to provide false documents and jobs for Jews who evade the Nazis. Some of these fugitives are able to escape by travelling about the country in the company of priests or gypsy bands, moving nomad-like fashion from one remote village to another through hidden forest paths.

The Polish Peoples National Council, which has been set up within occupied territory, has taken energetic steps to aid the Jews, and has publicly warned that persons surrendering Jews to the Gestapo will be executed. Recent bulletins of the Council contain lists of such sentences which have been carried out.

The underground report estimates that there are about 250,000 Jews remaining in Poland today, including those in the few ghettos and labor camps which have not yet been liquidated, and all fugitives.

But from Tel Aviv comes a disturbing report of a Jew who recently escaped from occupied Poland. He charged that the Polish underground movement is not helping any Jews. Addressing the open-

ing session of the Mapai, the Jewish Labor Party of Palestine, on the situation of the Jews in Poland, he said: "I bring you greetings from a dead Polish Jewry. Contrary to the accepted opinion that the Polish underground movement is helping the Jews in Poland, I must declare that this is not the case. Neither the underground movement, nor the bulk of Polish workers have extended any aid to Jews or even to the Jewish underground."

★

THE Senate Foreign Relations Committee issued a statement condemning the threatened extermination of the 800,000 Jews of Hungary by the Germans, and appealed to the Hungarian people to assist the menaced Jews.

★

MORE than 600 prominent men and women gathered at a dinner in the Hotel Waldorf-Astoria given in honor of the sixty-fifth birthday of Prof. Albert Einstein by the American Fund for Palestinian Institutions. Secretary of the Interior Harold L. Ickes was one of the principal speakers, while President Roosevelt sent a message of greetings stating that Prof. Einstein's "great accomplish-

ments not only in the field of science, but in support of social welfare and humanitarian activities, entitle him to the respect of all who work for the betterment of mankind."

Prof. Einstein himself was unable to attend the dinner. In a message sent from Princeton he praised Jewish achievements in Palestine and expressed confidence that the Jews there "will succeed in a good measure of cooperation with the Arab people, if only both our people and the Arabs succeed in conquering that childhood complaint of a narrow-minded nationalism, imported from Europe and aggravated by professional politicians."

Secretary Ickes called attention, in his address, to the scientific educational and cultural contributions of the Jews and other minority groups in the United States. He said that Jewish institutions in Palestine are not serving only the Jews but also the Arabs and the Christians. He lauded the "unexampled rebuilding" of Palestine by Jewish efforts and predicted that "just as Palestine changed from a land of milk and honey to a barren waste after the expulsion of the Jews, so Hitler's Germany, as a result of the massacre of the Jews, is on its way to becoming an impoverished country."

## Jewish Persecutions Affect Hungary's Trade

**T**ORN between the Hungarian Government's anti-Jewish policy and the adverse effect which it has had on the nation's economy, the Minister of Industry, Laszlo Szasz, has issued a warning against crippling Hungary's commerce and industry by severe application of the anti-Jewish laws. At the same time, however, he attacked persons displaying sympathy for the persecuted Jews.

"The Jewish problem," Szasz said, "cannot be solved by anti-Semitism based on hatred. We shall be very glad to see the Jews find a country and build their own state far from our borders. But we will not tolerate anyone who is attempting to rouse the sympathy of our nation in favor of the Jews in Hungary. After solving the problems of the Jews in our country we shall take steps to liquidate

those who are concealing their property."

The Minister announced that special detective units have been formed to search for concealed Jewish property, since it is assumed that many Jews have hidden their belongings with friendly non-Jews in the hope that Germany will lose the war and they will then be able to regain them. These units are headed by Peter Hain, chief superintendent of the detective department of the Budapest political police. The police department in Budapest broadcast a nation-wide warning to Jews not to give any of their property to Christians as gifts.

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"The News of the Month" includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is world-wide.



Emphasizing the American Jewish participation in World War I and in the present war, the Secretary of Interior said: "Here in the United States we cannot ignore the stark, cold fact that we have a racial problem of significant proportions. After refreshing our spirits from the Declaration of Independence and the Bill of Rights, we sometimes wonder whether the America that was our fathers' dream is the America that their sons and daughters are carrying on. . . . To talk of 'tolerance' for a man like Professor Einstein, or for the thousands of other outstanding Jews, Catholics, Negroes, and other minority peoples of this country, is to imply that we permit them to live and work and associate with us on sufferance; that they are a burden that we bear in as genteel and Christian a spirit as possible. That, of course, is arrant nonsense." He emphasized that "there are many instances where the newly naturalized immigrant has proved his Americanization by his deeds and has demonstrated it by his life in contrast with many another who could trace his ancestry to Plymouth Rock, to the James River, or to New Sweden on the Delaware."

Remittance of \$65,000 from the American Fund to the 52 educational, cultural and welfare institutions which are its beneficiaries in Palestine will serve as further commemoration of Prof. Einstein's anniversary, it was announced by Julius Loeb, chairman of the New York Council of the American Fund.

☆

TWENTY-FIVE percent of the graduates of the Jewish Institute of Religion have enlisted in the chaplaincy corps of the United States Army and Navy, it was reported by Dr. Stephen S. Wise, president and founder, at the annual meeting of the Institute.

☆

FUNERAL services were held in Ottawa for Archibald J. Freiman, veteran Canadian Zionist leader and philanthropist, who died from a heart attack while attending synagogue services. He was 64 years old.

At the conference of the Jewish Labor Party in Tel Aviv, the major address was delivered by David Ben-Gurion, leader of the Party. He proposed that

the opposition groups within the party be expelled. "In fact, they have excluded themselves from the ranks of our party by holding separate conferences," he argued. He proposed that the Labor Party take the initiative in calling a conference of members of the Jewish Federation of Labor (Histadruth) who are not affiliated with any political party.

Addressing a pre-conference meeting, Ben-Gurion estimated that "almost a third of all Jewish workers in Palestine—about 48,000—are not members of the Histadruth. He suggested that the labor movement in Palestine be reorganized by establishing separate trade unions in order that every worker may be able to affiliate with unions covering his profession exclusively. The role of the Histadruth, he urged, should be limited chiefly to educational and cultural work. "One of the most important tasks of the His-

tadruth," he said, "is to organize all workers, without regard to party affiliations, in support of the supreme effort of the Jewish nation for the establishment of a Jewish Commonwealth."

A VESSEL carrying the first transport of Jews from liberated Italy—consisting of 570 refugees from Yugoslavia, Greece and other Balkan countries—has reached Palestine. They were provided with immigration visas by the Jewish Agency, and their transportation was arranged by the Joint Distribution Committee. Many of the Yugoslav Jews were enabled to flee that country through the assistance of Marshal Tito's forces. A group of 200 Yemenite Jews also arrived.

The Jewish Agency announced that Elihu Dobkin, head of its rescue department, is proceeding to Algiers to meet Dr. Joseph Schwartz, European director of the J.D.C., to confer on transferring

## "Free Palestine and "National Liberation" Groups Denied Use of Prominent Leaders' Names

WILLIAM GREEN, president of the American Federation of Labor and a number of other leaders of the American labor movement, announced that they have forbidden the American League for a Free Palestine to use their names as members of the sponsoring committee of the organization which was established by the same group which last week announced the creation of the "Hebrew Committee of National Liberation."

The announcement, made by Max Zaritsky, Jewish labor leader, also attacked the "Hebrew Committee of National Liberation" as being led "by a handful of unidentified individuals." The League was charged by Mr. Zaritsky with "high-handed, unethical procedure" in what he termed "the unwarranted use of my signature" by that organization.

Senator Robert F. Wagner, of New York, in a statement issued in Washington, denounced the "Hebrew Committee of National Liberation" as "an organization which serves no useful purpose and can only confuse and mislead American public opinion," and refused to join the sponsoring Committee of the American League for a Free Palestine, which, he said, is being organized in response to an appeal from the "Hebrew Committee of

National Liberation."

Mrs. Louis D. Brandeis, wife of the late United States Supreme Court Justice and outstanding American Zionist, also disclosed that the use of her name on the list of sponsors of the American League for a Free Palestine was "completely unauthorized."

It was learned here that the Department of Justice is interested in the status of Peter Bergson, head of the "Hebrew Committee for National Liberation," the formation of which provoked protests last week on the part of major leading Jewish organizations. The Department of Justice claims that Mr. Bergson's temporary visitor's visa on which he was admitted to the United States in 1940 expired on July 7, 1941.

The Department has also contacted Mr. Bergson for the purpose of establishing whether, because of his political activities in this country, he should not have registered with its foreign agents' registration section. Mr. Bergson is said to be known to the immigration authorities under the name of Hillel Kook, a son of Rabbi Dov Kook, of Palestine. Justice Department records show that he was born in Lithuania and lived in Palestine for eighteen years.

more Jews from liberated Italy. It is understood that several thousand Jewish refugees in Italy and North Africa are awaiting Palestine visas, but have encountered difficulty in receiving these because the British Colonial Office is not anxious to provide the visas, which should be available under the provisions of the White Papers.

☆

THE Joint Distribution Committee announced that 2,000 refugees from Yugoslavia, most of them Jews, are now safe in Switzerland. The J.D.C. has allocated \$1,840,000 to aid 25,000 Jewish refugees from various occupied countries who have found refuge in Switzerland. In making this announcement, Joseph C. Hyman, executive vice-chairman of the J.D.C., lauded the Swiss Government for its treatment of the refugees, for whom fifty centers have been established throughout the country.

☆

JOSEPH E. BECK, executive director of the National Refugee Service, estimates that about 4,200 Jewish immigrants and an additional 1,000 Jewish refugees on temporary visas arrived in the United

States during 1943. "In the course of the year practically every able-bodied refugee known to N.R.S., who was not previously employed, was placed in a job by N.R.S. or found a position through his own efforts," he said.

☆

THE Portuguese newspaper, *A Voz*, reports that the German radio has started a campaign "against the influx of Jews into Portugal." Reporting its usual allegation that "the Jews are an alien body in any nation," the Berlin radio, according to *A Voz*, criticizes the fact that "in recent years Jews are coming into Portugal despite severe immigration restrictions."

☆

MOISEI GINSBURG, 54-year-old Jewish architect, who was born in Minsk and studied in France and in Italy, has been appointed chief of the Soviet commission which is to rebuild the city of Sevastopol, it was announced in the Moscow press.

☆

THE chief sufferers from religious discrimination in employment in the United States are Jews, James B. Carey, national secretary-treasurer of the CIO and chairman of its committee to abolish racial discrimination, told the House Labor Committee. He spoke in support of a bill to create a permanent Fair Employment Practice Commission.

☆

THE National Labor Committee for Palestine this week announced the transmission of \$250,000 by cable to the Histadruth in Jerusalem. This is the largest single transmission ever sent by the Committee to Palestine. The money will be used for intensification of colonization and rescue work conducted by the Histadruth as well as for the organization of new co-operative enterprises to enable the absorption of more people, the announcement said.

☆

DR. S. E. SOSKIN, noted Jewish agronomist and Zionist leader, has arrived in New York from Palestine. He expects to interest the United Nations Relief and Rehabilitation Administration in a proposal to feed liberated Europe by hydroponics, which is soil-less agriculture.

On the basis of his experiments with the soil-less method, Dr. Soskin believes that the immediate introduction of large-scale hydroponic cultivation in Palestine

## Smuts Aide Anticipates Dominion Status for Palestine

A PERSONAL representative of Prime Minister Jan Smuts, of South Africa, after completing a two-weeks secret visit to Palestine, has expressed the belief that the country will be incorporated into the British Empire with dominion status, it was learned in Jerusalem from reliable sources.

Smuts's emissary, Major H. B. Tunison, accompanied by three adjutants, conferred with David Ben-Gurion, chairman of the executive committee of the Jewish Agency, high government officials and many prominent Jewish and Arab leaders. He also visited many Jewish settlements and Arab villages.

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would provide food-stuffs for Europe. Five hundred tons of chemicals shipped from the United States could produce 10,000 tons of potatoes in Palestine, which is particularly well adapted to the chemical method of agriculture because it has on an average of 320 days of sunshine yearly, Dr. Soskin said.

☆

LEADERS and representatives of national Jewish organizations interested in promoting Hebrew language and literature in America, honored Menachem Ribalow, editor of the *Hadoar*, only Hebrew weekly magazine in the United States, on the occasion of the thirtieth anniversary of his literary activities. A special issue of *Hadoar*, with articles on Mr. Ribalow by more than forty writers, was published to mark the occasion.

☆

ARABS in Palestine were told that the time has arrived "for a decisive battle" against Zionist aspirations, and that their "future destiny" depends upon the outcome of this battle.

The call, issued by the leading Arab newspaper, *Falastin*, is obviously inspired by Arab groups of neighboring countries. It is supported in the *Al Difaa*, another leading Arab newspaper here.

"We no longer face a struggle for or against the establishment of a Jewish National Home in Palestine," *Falastin* said. "The issue is now which of the two parties will leave Palestine and which will remain there."

[Continued on page 21]

## D-Day Aftermath

STIRRED by the opening of the Allied invasion of occupied Europe, Jews in England, Palestine and other parts of the British Empire held special D-Day services, praying for the success of the Allied armies.

German radio stations told the people of Germany and the satellite countries that they must be prepared for a hard fight now more than ever before "unless they prefer to be enslaved and exterminated by the Jews." They presented the invasion as a "determination on the part of the Jewish lords to take merciless revenge on the German people" and warned every German to remember that "a Jewish victory means annihilation of Germany."

The Belgian, Dutch and other Governments-in-Exile in London received reports that German authorities in countries exposed to invasion have combed these countries for Jews hidden by local patriots in expectation of liberation by Allied armies.



# BROOKLYN JEWISH CENTER ACTIVITIES

## High Holy Day Seats

CENTER members are urged to please make their reservations of seats for the coming High Holy Days with the least possible delay. From present indications we anticipate a great demand for tickets and it is therefore advisable for Center members to reserve their seats to avoid disappointment. Tickets are now being sold for both Main Synagogue and Auditorium.

The services in the Main Synagogue will be conducted by our Cantor, Rev. Rubin Tucker, assisted by the Feig Choir. Rabbi Levinthal will preach at all services.

There will also be services in the Auditorium.

## Rabbi Levinthal Forest Already Planted in Palestine

DR. LEVINTHAL received official word from the Jewish National Fund office in New York that they have this month received a cable from their Palestine head office informing them that the site of the Rabbi Israel H. Levinthal Forest, which was created by his friends in Brooklyn last May, is now being planted at *Ein Hashofet* in the Hills of Ephraim, the colony named in honor of Justice Brandeis. The Forest will encircle that colony. All those who participated in the creation of this Forest will be very happy to receive this news which just arrived from Palestine.

## Large Congregation Attends "D" Day Services

CLOSE to 3,000 worshippers attended the Special "D" Day services held in our building on the day of our invasion on the coast of France on Tuesday evening, June 6th. The Main Synagogue was filled to capacity and it was necessary to use the Auditorium for an amplified service.

Following the Maariv Services chanted by Cantor Rubin Tucker there was a supplementary service conducted by Rabbi Israel H. Levinthal consisting of

appropriate prayers. The congregation remained to listen to the "D" Day prayer which was broadcast by President Roosevelt.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BLOCK, MICHAEL

Res. 536 Eastern Pkwy.

Bus. Ribbons, 30 W. 37th St.

Single

*Proposed by* Abe Mann

COHEN, ABRAHAM

Res. 932 Carroll St.

Bus. Paper & Twine, 510 W. 27th St.

Married

*Proposed by* Reuben Frieman and Emanuel Forst

JAFFE, PHILIP

Res. 576 Eastern Pkwy.

Bus. Clothing, 265 W. 37th St.

Married

LEWIS, MEYER

Res. 1051 Carroll St.

Bus. Cashier, 60 Beaver St.

Married

*Proposed by* Abraham Ginsburg

MARINBACH, H. C.

Res. 374 Brooklyn Ave.

Bus. Drugs, 206 Delancey St.

Married

*Proposed by* Benj. M. Horwitz

POST, DR. BERNARD S.

Res. 250 Remsen Ave.

Bus. Physician, 882 Flushing Ave.

Married

*Proposed by* Aaron Gottlieb

ROSENBLUM, MISS JEAN

Res. 465 Chester St.

SHAKUN, JOSEPH

Res. 737 Crown St.

Bus. Lawyer, 311 W. 66th St.

Married

*Proposed by* Frank Schaeffer

WEXLER, ADOLF

Res. 760 Montgomery St.

Bus. Real Estate, 637 Metropolitan Ave.

Married

*Proposed by* Chas. S. Feinberg and

Philip F. Feinberg

WIENER, LOUIS J.

Res. 820 Montgomery St.

Bus. Springs, 474 Johnson Ave.

Married

*Proposed by* Jacob Mines

The following have applied for reinstatement:

LANGERT, ISIDORE

Res. 1745 President St.

Married

*Proposed by* Jack Gross

WEXLER, S. DAVID

Res. 294 Brooklyn Ave.

Bus. Principal, P. S. 180

Married

*Proposed by* Lieut. Robert Bank

MAURICE BERNHARDT,

*Chairman, Membership Committee*

## Bar Mitzvah

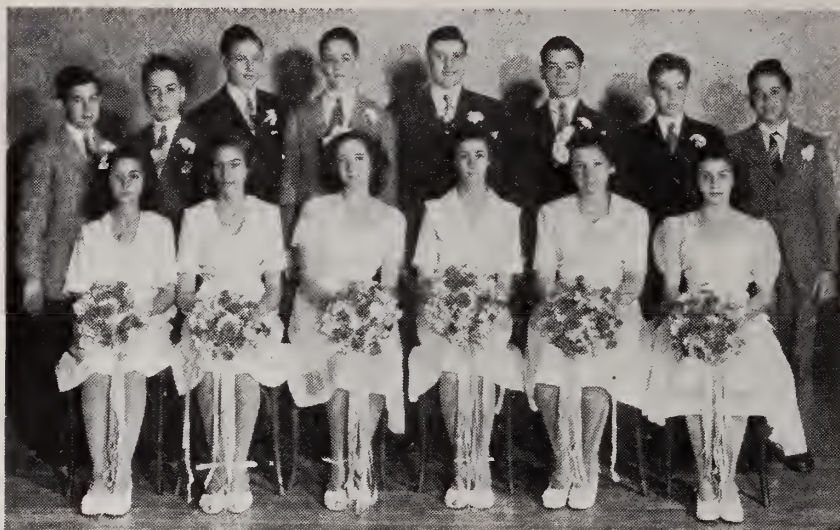
A HEARTY Mazel Tov is extended to Mr. and Mrs. Morris Freilicher of 576 Montgomery Street upon the Bar Mitzvah of their son, Morton, which was celebrated at the Center on Saturday, June 24th.

## Personal

Miss GLADYS LEVINE, daughter of Mr. Mrs. Morris B. Levine, has just received an M.A. degree in Semitics at Columbia University.

The BROOKLYN JEWISH CENTER REVIEW will not be published during July and August, as usual. Its Editorial Board wishes all members of the Center and its readers outside the Center membership a pleasant summer. Publication will be resumed with the Rosh Hashonah issue.

## CENTER ACADEMY COMMENCEMENT EXERCISES



*Top Row, from Left to Right: Jeffrey S. Aaron, Alfred Rubin, Daniel Klinghoffer, Frankl Parker, Arthur Mayer Nemser, Irwin Morton Dubrow, Donald M. Abrams, M. Martin Raphael Flug.*

*Bottom Row: Leila Iris Levine, Abby Joan Weitman, Carole Linda Kaskel, Esther Ann Antin, Anuitta E. Margolis, Elizabeth Anne Ellenport.*

**C**ENTER ACADEMY Graduation Exercises were held in the auditorium of the Brooklyn Jewish Center on Wednesday morning, June 14, 1944.

Mrs. Sophia Soskin, Principal, in addressing the parents and the graduates, said that while we know the world can become a better world, it can only become better as its citizens are better prepared to make it so. We must learn to conceive of happiness as the satisfaction derived from being of service, she told them. Knowledge alone is not enough. It is not for want of information and skills that our generation is facing destruction and brutality on such an incredible scale. We must remember and keep remembering that the world is founded on moral as well as physical laws. Mrs. Soskin urged the graduates to do their part in working with steadfast heart and unceasing energy for the brotherhood of man and a good world.

Dr. Solomon J. Miller, President of the Board of Trustees of the Center Academy, spoke of how fortunate and privileged the students were to grow up in a school environment which allowed freedom of expression tempered by a growing inner discipline. He thanked Mr. Samuel Levine, Chairman of the Educa-

tional Committee of the Center Academy, for his indefatigable efforts in guiding the educational program of the school.

Rabbi Levinthal spoke of the need for faith and vision. He spoke of the ideals of the Jews as set down in the Bible and declared that every one of us has a part to play in bringing about the new world. Rabbi Levinthal distributed diplomas to the members of the graduating class: Jeffrey S. Aaron, Donald M. Abrams, Esther Ann Antin, Irwin Morton Dubrow, Elizabeth Anne Ellenport, M. Martin Raphael Flug, Carole Linda Kaskel, Daniel Klinghoffer, Leila Iris Levine, Anuitta E. Margolis, Arthur Mayer Nemser, Frankl Parker, Alfred Rubin and Abby Joan Weitman.

Frankl Parker, representing the graduating class, presented a film strip projector as a farewell gift to the school. Janet Rosenfeld, a member of the Second Grade, accepted the gift for the school and thanked the graduates in Hebrew.

The formal exercises were followed by two plays; one in English entitled "A Free New World," and one in Hebrew entitled "Nefesh Yehudi Homiyah" (The Jewish Heart Still Beats), the central thought of which was that the ideals of

the Bible persist. The plays were written and acted by the graduates, under the guidance of Miss Irene Bush and Miss Sophie Wodinsky. The children's music was under the direction of Miss Frieda Prensky, head of the Center Academy Music Department.

### Sunday School Graduation

**T**HE Sunday School graduation was held on Sunday morning, June 11th, and was attended by a large gathering of parents and friends as well as the pupils of our school.

The graduation theme was "The Ideal of Liberty" as revealed in Jewish literature, in which many of the graduates took part. There were a number of musical solos rendered by the graduates.

Rabbi Mordecai H. Lewittes presided; Mr. Irving Rubin, teacher of the class, presented the graduates to Rabbi Israel H. Levinthal, who distributed the diplomas and addressed the graduates. Mr. Frank Schaeffer, chairman of the Hebrew School Committee and Mr. K. Karl Klein, President of the Parent-Teachers Association, also addressed the graduates. Cantor Rubin Tucker rendered a fine musical solo.

The graduating class of 1944 consisted of Lucille Cohen, Lila Ehrlich, Leah Green, Dorothy Greenblatt, Evelyn K Abram, Carol Kahn, Anita Kasnetz, Hermine Rothstein, Phoebe Schwartz, Florence Walder.

### Sabbath Services

KINDLING of candles at 8:14 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha "Hukat," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Mincha services at 6:00.

### Daily Services

MORNING services at 8:00 o'clock.

Mincha at 7:30.

### Acknowledgment of Prayer Book Gift

MR. and Mrs. Maurice Kozinn in honor of the Bar Mitzvah of their sons, Paul, on June 17, 1944 and Harold A., on April 16, 1941.

### Young Folks League

THE next meeting of the Young Folks League will be held on Tuesday evening, July 11th at 8:30 o'clock.



## HEBREW SCHOOL HOLDS IMPRESSIVE GRADUATION



*First Row, from Left to Right: Sheila Hammer, Greta Cohen, Samuel Edelheit, Rabbi Mordecai H. Lewittes, Bernice Green, Lora Shapiro and Goldie Wechsler. Second Row: Bernard Epstein, Martin Bressler, Lawrence Heimowitz, Morton Freilicher, Allen Miller, Edward M. Katlowitz, George Lipkin, David Schaeffer and Herbert Herman. Third Row: Mr. David Schiff, Mrs. Elias Rabinowitz, Miss Betty Ungar, Miss Lillie Rubee, Mrs. Jean Serbin-Beder and Mr. Simcha B. Kling.*

A VERY large gathering of parents, friends and relatives assembled in the auditorium of the Brooklyn Jewish Center on Sunday morning, June 18th, to witness the graduation exercises of the Hebrew School which this year graduated nine boys and five girls.

Rabbi Mordecai H. Lewittes, the principal of our school, presided and described the growth and the great progress of our school during the past year.

"The Jewish Heritage" was the main feature of this year's program. The following members of the class took part: Lora Shapiro, Lawrence Heimowitz, Greta Cohen, Herbert Berman, Bernice Green, Allen Miller, Edward M. Katlowitz, Martin Bressler, George Lipkin, Sheila Hammer, Morton Freilicher, Goldie Wechsler.

The rest of the program consisted of the English and Hebrew pledges led by George Lipkin and Bernice Green. The Opening Prayer by David Schaeffer, and the Closing Prayer by Bernard Epstein.

A gold medal, presented annually by Mr. and Mrs. Hyman Rachmil, was awarded to Herbert Berman, who finished at the top of his class in all his studies

as well as being the most exemplary student of the class. This prize was presented by the President of our Center, Judge Emanuel Greenberg.

The second and third prizes were awarded to George Lipkin and Morton Freilicher, respectively. These prizes were awarded by Mr. K. Karl Klein, the President of the Parent-Teachers Association.

Rabbi Louis Hammer, the father of one of the graduates, presented the fourth and fifth prizes in memory of his sainted mother to Bernice Green and Allen Miller.

Mrs. I. Lowenfeld, President of the Sisterhood, presented a Bible to each of the girl graduates and a Book of Jewish Thoughts to each of the boys.

A number of hymns were sung by the School and a solo was rendered by Rev. Rubin Tucker. Greetings to the graduates was delivered by Mr. Frank Schaeffer, Chairman of the Hebrew Education Committee.

Mr. Samuel Edelheit, teacher of the graduating class, presented each member of the graduating class to Dr. Israel H. Levinthal, who made the award of diplomas and addressed the assembly.

## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

⊙

Gould, Lawrence, Pvt. A.A.C.  
Haft, J. David, A C  
Melker, Irving David, S 2 cl.  
Schattner, Isidore, USMS

⊙

The following is a list of promotions in rank:

Goell, Julian B., 2nd Lt.  
Gould, Sidney, 1st Lt.  
Holtzmann, Howard, Sgt.  
Leavitt, Joseph, Capt.  
Mines, Seymour, Sgt.  
Radutzky, Max, Major  
Riker, Stanley M., Ensign  
Rosen, Fred W., Lt. S.G.

## Impressive Consecration Service Held on Shevuoth

A CLASS of 22 girls formed our Consecration group this year, which conducted a most impressive service on the first day of Shevuoth before a congregation that filled every seat of our Synagogue.

The main feature of this year's program was a cantata called "The Ballad of the Jew" in which the following girls took part as narrators: Celia Baylis, Lois Miriam Farland, Elinor Fried, Muriel Glovinsky, Sue Lemberg, Donna Mitrani, Sondra Lee Raabin, Saundre Lois Rosenfeld, Alma Rosenwasser and Florence Shir.

The remainder of the program consisted of the

Opening Prayer. . . . Gladys Goldberg  
Blessings of the Torah A,

Theodora Joan Krebs  
Blessings of the Torah B,

Claire Gumeiner  
"I Am a Jew":

Introduction. . . . Betty Kahn  
A. . . . Ruth Machlin  
B. . . . Hazel Greenberg  
C. . . . Thelma Gertrude Stromfeld  
D. . . . Joan Shapiro  
"Our Gratitude" . . . Hannah Wiedman  
"Let There Be No Hate,"

Gladys Bee Douglas  
Pledge of Consecration,  
Elaine Shirley Rappoport

Greetings in name of Post Consecration

Class . . . . . Priscilla Atlas  
Closing Prayer. . . . . Florence Maisel

A number of hymns were sung by the class led by Cantor Rubin Tucker.

Rabbi Israel H. Levinthal delivered an address to the Consecrants and presented them with the Certificates of Consecration and special prizes were given them by the Sisterhood of the Center.

The procession to and from the pulpit was led by Judge Emanuel Greenberg, President of the Center and by Mr. Frank Schaeffer, Chairman of the Hebrew Education Committee.

The Consecration Class was under the supervision of Mrs. Helen Levinthal Lyons and Miss Gladys Levine. The Consecration program was prepared and coached by Mrs. Helen Levinthal Lyons and the Cantata was coached by Miss Sydelle Stone.

### Acknowledgment of Library Gifts

Mr. Victor W. Filler

Sholom Goldberg

Mr. Nathan D. Shapiro

Dr. and Mrs. Israel H. Levinthal, in honor of the wedding anniversaries of their children, Mr. and Mrs. Lester Lyons and Cpl. and Mrs. Lazar E. Levinthal

### First "Benjamin Hirsh Award" Announced

AT the services in our Synagogue on Saturday morning, June 10th, Rabbi Levinthal announced the first winner of the Benjamin Hirsh award, established by the members of our Junior Congregation in memory of our beloved teacher, the late Mr. Benjamin Hirsh, who served our institution for more than twenty years. The award is in the form of a gold key and is presented to that boy or girl who has rendered the greatest service to the Junior Congregation during the past year. The winner is voted upon by the members of the Junior Congregation, also by the members of the faculty of our Hebrew School who take charge of these services. The votes of Dr. Levinthal and Rabbi Lewittes are also included.

The winner this year, who had the distinction of a unanimous vote, was Robert Goldberg, a graduate of our Hebrew School and a student of our High School department. He is the son of our members, Mr. and Mrs. Max Goldberg. The award was made in the presence of a very large Congregation, including the members of the Junior Congregation. After the award was announced, Robert Goldberg expressed his thanks in a few well chosen remarks.

The presentation made a deep impression on the entire Congregation and we look forward to the continued presentation of this award for many years to come.

### Congratulations

WE extend our heartiest congratulations and best wishes to the following:

Rev. and Mrs. Samuel Kantor of Los Angeles, California, on the engagement of their daughter, Roma, to Lt. David Korris, U. S. Army Dental Corps.

Mr. and Mrs. Morton Klinghoffer of 1349 Carroll Street on the celebration of their 15th wedding anniversary on June 19th.

Mr. and Mrs. Samuel Levin of 367 Crown Street on the occasion of their twenty-fifth wedding anniversary on June 22nd.

Mr. and Mrs. Ephraim Rudin of 1327 Lincoln Place, who announce the engagement of their daughter, Shirley, to Mr. Alex E. Sapadin.

(Additional Congratulations continued on next page)

### Summer Gym Schedule

THE following schedule will prevail in the Gym and Baths Department during the months of July and August:

#### Monday

Men . . . . . 3 P.M. to 10 P.M.  
Women . . . . . 10 A.M. to 3 P.M.  
Boys . . . . . 3 P.M. to 5 P.M.

#### Tuesday

Women . . . . . 10 A.M. to 10 P.M.  
Girls . . . . . 3 P.M. to 5 P.M.

#### Wednesday

Men . . . . . 3 P.M. to 10 P.M.  
Women . . . . . 10 A.M. to 3 P.M.  
Boys . . . . . 3 P.M. to 5 P.M.

#### Thursday

Men . . . . . 5 P.M. to 10 P.M.  
Women . . . . . 10 A.M. to 5 P.M.  
Girls . . . . . 3 P.M. to 5 P.M.

#### Friday

Men . . . . . 1 P.M. to 6 P.M.  
Boys . . . . . 1 P.M. to 6 P.M.

#### Sundays and Legal Holidays

Men . . . . . 10 A.M. to 2 P.M.  
Boys . . . . . 2 P.M. to 5 P.M.

### Additions to the Library

THE following books have been added to our Library and are now in circulation:

The Royal Game—Stefan Zweig  
Downfall—Zalman Schneour  
Journey in the Dark—Martin Flavin  
Presidential Agent—Upton Sinclair  
The Jew and Medicine (Essays, 2 Vols.)—Dr. Harry Friedenwald  
From Jesus to Paul (Hebrew, 2 Vols.)—Joseph Klausner  
Our Jewish Farmer—G. Davidson  
Students, Saints and Scholar—L. Ginzburg  
Der Fuehrer—Konrad Heiden



## NEWS OF THE MONTH

[Continued from page 16]

"Jews who propose to associate themselves with any Jewish settlement scheme in Australia need have no fear of any restrictions whatever in respect of their religion, or Jewish or Hebrew culture and language," P. J. Clarey, president of the Australian Council of Trade Unions, declared in New York prior to leaving the United States.

"The question has been raised as to whether Australia permits cultural and religious development by people of foreign extraction in language other than English," Mr. Clarey continued. "To clear up this matter, I would say that freedom of cultural and religious matters is absolute in my country. No restriction whatever is placed upon any foreigners residing in Australia, whether naturalized or otherwise, in worshipping in their own language, printing newspapers or magazines or books, in their own language. Nor is there any restriction in teaching their own tongue to their own children."

☆

THE Irgun Zvai Leumi, outlawed Jewish terrorist organization, secretly posted placards in prominent places throughout Jerusalem explaining their attack on the Palestine Broadcasting System's central station at Ramallah.

The placards stated that the terrorists, none of whom have been captured, had no intention of destroying the station, "which is important to the war effort, and in combatting the Nazis," but attempted to seize it in order to broadcast in connection with the fifth anniversary of the issuance of the White Paper.

The other Jewish terrorist group operating here, the "Stern Gang," also posted placards. It assumed responsibility for the killing of two Jewish policemen recently and warned that it would "carry out sentences" against six others if they did not desist in fighting the gang.

☆

THE war will have been waged "largely in vain," if a proper settlement of the Jewish problem is not made, Sir William

Beveridge, author of the famous social security program, told a meeting in London.

☆

LEADERS of the Board of Deputies of British Jews, led by Prof. Selig Brodet-sky, president, have met with Russian Ambassador Feodor Gusev and discussed with him problems concerning post-war Jewish activities in Russia, as well as questions arising out of the Jewish situation in Europe at present.

TWENTY Jewish soldiers amnestied by Polish President Raczkiewicz were released from their detention cells. They had been convicted by a Polish court-martial of leaving their units to join the British Army.

HANNA ROVINA, star of the Habima Theatre, has accepted an invitation to go to Italy to entertain Palestine troops fighting there.

### CENTER ACTIVITIES

[Continued from page 20]

#### Congratulations

Mr. and Mrs. Harry Blickstein of 705 Montgomery Street on the engagement of their daughter, Muriel Ruth, to Mr. Eugene A. Boguslav on June 19th.

Dr. and Mrs. Reuben Finkelstein of 576 Eastern Parkway upon the birth of a daughter to their children, Mr. and Mrs. George Cohen on June 16th.

Mr. and Mrs. Jacob Harmatz of 251 Montgomery Street upon the marriage of their son, Harold, to Miss Mildred Kantor, which was celebrated at the Center on June 25th.

Mr. and Mrs. Morris B. Levine of 687 Montgomery Street on the occasion of the marriage of their daughter, Gladys, to Mr. Murray Rosen at the Center on June 25th.

Mr. and Mrs. Joseph Schorr of 1601 Beverly Road on the birth of a daughter to their children, Mr. and Mrs. David Dawson on June 11th.

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Brooklyn Jewish Center Review

## THE JEWS OF FRANCE

[Continued from page 13]

the Vichy station on April 2, 1941. The temper of this statement can be judged from the conclusion:

"... Even without going into detail ... without trying to discover whether the Sephardis are more assimilable than the Ashkinazis, the fact remains that the Jewish problem, which became particularly acute before this war, may be stated in a general manner thus: this ethnic minority, poorly assimilable, and which very often besides is not willing to assimilate, installed itself in the nation, and wanted to get hold of the levers of control and direct the country according to the tendencies and the reflexes which belong to their race and do not correspond to our nature.

"We have come therefore to an act of defense and reaction which tends, while avoiding excess, to see to it that this minority lives among us like the other foreign minorities, without attempting to substitute itself for us in the conduct of our national life. . . ."

At length there appeared, on June 2, two laws which constituted a "complete reworking of the status" of the Jews, "and at the same time completed the arrangements of the law of October 3," extending to "all of France a regulation until now unequal in the two zones."

What was extended by this "reworking and equalization" of the status of the Jews not only in the two zones of continental France but also in Algeria, the Colonies, the protectorates and mandated territories, was practically all the restrictions and harassing measures contained in the *Ordinance of the authorities of occupation of the occupied zone*, dated April 26, 1941. This ordinance was an almost completed application of the Nuremberg Laws.

A *numerous clause* was instituted limiting Jewish lawyers and doctors to 2% of the total number of "Aryan" lawyers and doctors, and to 3% the number of Jewish students in the Universities. Other measures announced were aimed at the acquisition of Jewish capital and real estate.

There were a certain number of exceptions to some of the restrictions—but hardly any with regard to civil, mili-

tary, and teaching positions, or to large enterprises subsidized by the State. Exceptions could be made in the case of descendants, orphans, or widows of soldiers who had died for France, and descendants of "those who had been settled in France for five generations, and whose families had rendered services to the country." But such exceptions could easily be set aside by a perverted definition of an applicant's claims. Since the coming of the new regime, every progressive Jewish writer, painter, sculptor, musician, business man or industrial innovator was accused of corrupting French taste, traditions, and values.

Not only were more than three-quarters of the Jews of France and her Empire excluded from all intellectual, artistic, or scientific activity; not only were they driven from their positions, deprived of their dignities, their positions, their jobs; not only were their industries, their businesses, their investments seized, and sold cheaply, but a great number of them were put into concentration camps and prisons.

Recently, under the eyes of the German censorship, a Paris publisher issued the hitherto unpublished notebooks of Montesquieu. In them was this observation: "At present the Jews are saved, superstition will not return, and they will no longer be exterminated."

"At present"!

It was an apt commentary!

## THE JEWISH CITY

[Continued from page 7]

parade down to the seashore. The children of Tel Aviv are the moving spirits of the Hamisha Azar Beshvat. Garlanded with anemones and cyclamen, and armed with garden tools, they sing and march to the newly established "quarter" of the city to plant trees along its streets and in its parks. Both young and old join in dancing the Hora in public squares in celebration of the plenteous harvest in the Emek; or light huge bonfires on Lag Ba omer; or dance on Simhath Torah with the Torah scrolls in the synagogue or in the streets. Pesach is celebrated at home and in public halls with new adaptations of the Hagadah. At Shevuoth the school children bring the first fruits of their own gardens for the redemption of the land of Palestine. All ceremonies are staged in the Ohel Shem, or Beth Ha-am. On the eve of Tisha B'av, all frivolity ceases, lights are dimmed, all businesses are closed down. Endless crowds move to the synagogues, to the Beth Ha-am, to bemoan the destruction of the Jewish state.

But Tel Aviv's own holiday, the one which incorporates the festival gladness of its being, and which reveals its youthfulness and joy of living, is Purim, and the Carnival associated with it. It has even acquired its own specific name, "Adlojada." On these holidays all the Jews of Tel Aviv are together, out on

the avenues of their city. It is no longer the commercial center of the Middle East, the industrial heart of Palestine, the labor city, but a carnival of colored lights and music, masked figures in costumes of the Bible, gaudy with the dress of Bokhara and Persia. Carefree, laughing Tel Avivians mingle with visitors from all corners of Palestine, from Syria, from Egypt, and, in days before the war, with those of the United States. The streets of Tel Aviv are an ever-moving stream. Now they all form in the grand procession, the Purim Parade. The Mayor rides on a horse at the head. Esther, the Queen, and her maidens ride on camels. The floats tell the story of the ancient people.

The motto of Tel Aviv is, "I shall build and you will be rebuilt," and in its coat of arms is a gate and a lighthouse. Tel Aviv has taken the scattered Jews, the strong and the weak, and those which other cities have thrown out. To all she has given full human dignity. Tel Aviv is the gate opening up the vista of what Jewish rebirth means. It reveals what Jewish labor and Jewish spirit can accomplish.

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.



## OUR PRESIDENTS AND THE JEWS

[Continued from page 10]

assuming the Presidency, but he later displayed a warm understanding of them. He met intimately many representative Jews and maintained close personal relations with them until his death. He signed the Balfour Declaration in 1923, and in May of that year he delivered a masterly address at the laying of the cornerstone of the Washington Jewish Center, in which he quoted the statement that "Hebraic mortar cemented the foundations of American democracy."

The naming of Judge Cardozo to the Supreme Court by Herbert Hoover was an outstanding instance of his appreciation of the judicial qualities of this brilliant member of the Jewish faith. It was not an easy thing for the President to do, for Cardozo belonged to the opposite party, there was already one Jew in the Court, and two justices were from the State of New York.

An important part in Jewish affairs of Eastern Europe was played by Herbert Hoover immediately after the Armistice, when he was World Food Administrator in the Wilson Administration. His Jewish secretary in Paris, Lewis Strauss, relates that during the Peace Conference there was a great dread of Bolshevism. Gradually, people began to identify Jews with Bolshevism, and the attitude toward them in Paris became almost hostile.

At that time a pogrom occurred in Warsaw during which thirty-seven Jews were shot. Herbert Hoover was inexpressibly shocked at this outrage, and he immediately called together the Polish Committee.

"It was then," wrote Strauss, "that we needed a champion and we needed one badly. If a strong man who was a non-Jew had not taken up the gauge, the results of this propaganda would have had its percussions right here (in the United States)."

Mr. Hoover wrote to Premier Paderewski about the slaughter. Paderewski

minimized the situation, but at Hoover's suggestion he sent a letter to President Wilson asking for the appointment of the American Committee to investigate what had happened. The President and his advisers were occupied with the Peace Conference, and the only official protest came from Mr. Hoover.

Later when he returned to America, Mr. Hoover addressed the Polish National

Committee at its convention in Buffalo. Only Polish Christians were present and in their presence Hoover made a forceful speech in defense of the Jews.

Looking back on our history, it may be asserted, that though widely differing in political affiliation, every President has been sincerely concerned with safeguarding the rights of minorities, and the Jewish citizens of the United States have always enjoyed not only their constitutional rights, but also the genuine sympathetic interest of our Chief Executives.

## NEW BOOKS

[Continued from page 12]

language. This reviewer already had the privilege of bringing to the attention of the *Review* readers Dr. Asen's translations of many of the poems of Lord Byron, Thomas Moore, Longfellow, Lord Tennyson and others.

He has now published a collection of the sonnets of Shakespeare, translated into Yiddish, and thus added new lustre to his well-deserved reputation. What one admires first of all in reading these sonnets in Yiddish is the richness of the Yiddish language which Dr. Asen reveals. Yiddish assumes a new splendor and dignity. And the author succeeds in not

only translating the language—the mere words—of Shakespeare, but also the spirit of the sonnets, so that they become an original creation. Dr. Asen has also included in Yiddish a brief biographical note of Shakespeare, and extracts of critical opinion and appreciation of the sonnets by such literary figures as Georg Brandes, Sidney Lee and others.

All readers of Yiddish will be grateful to Dr. Asen for giving them the pleasure of enjoying the poetic genius of Shakespeare in the language which they love and understand.

### ס א נ ע ט 74

דאך זיי געטרייסט: ווען ס'וועט דער טויט אהין  
אן אויסלייזגעלט פון דאנען מיך פארטרייבן  
געפינט מיין לעבן דאך אין ליד א זין,  
וואס וועט אן אנדענק אייביק פון דיר בלייבן.

און ווען דו לייענסט עס, דאן מערקט דיין בליק  
מיין טייל, די בעסערע, געוויסע דיר;  
דאס ערדישע גייט צו דער ערד צוריק;  
מיין גייסט איז דיין — דאס בעסערע אין מיר.

דו האסט אין מיר פארלארן בלויז דאס ערד,  
דעם ווארעמ'ס רויב, פון טויטן גוף אליין,  
א פייגלינג'ס זיג פון מערדער'ס טויטן-שווערד,  
צו-נידעריג פון דיר דערמאנט צו זיין.

די ווערט איז די, וואס ס'איז אין ליד פארוועבט,  
און ליד—איז גייסט, וואס אייביק אין דיר לעבט

*This is the Yiddish version  
of Shakespeare's 74th Sonnet  
as translated by Dr. Asen and  
included in the volume re-  
viewed by Dr. Levinthal.*

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# *The Brooklyn Jewish Center Review*

*September, 1944*

## THE HIGH HOLYDAYS—THEIR MEANING AND TRADITIONS

By DR. ELIAS N. RABINOWITZ

## FIRST FREE PORT COMMUNITY

By DAVID C. GROSS

## NEWS OF THE MONTH

## THE MURDERED CITRON

By SHALOM ALEICHEM

HOLY DAY GREETINGS  
FROM CENTER MEMBERS

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# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVI

SEPTEMBER, 1944 — ELUL, 5704

No. 3

## A DISHONOR TO GREAT BRITAIN

WHEN future historians come to write the record of the administration in Palestine of the British Mandate by the High Commissioner, Sir Harold McMichael, there will be conflicting opinions concerning the value of his service both to the mandatory power and to Palestine itself. Even those who have, and in the future will have, criticized his administration, should be united, however, on the proposition that his retirement from office should not have been marked by an attempted assassination. That anarchistic philosophy finds no support in morality or in law or in practical utility. When, moreover, such an attempt is made, as happened some weeks ago, by Jewish terrorists, there is added the unhappy factor of a breach of the discipline which the Yishub has so admirably imposed upon itself despite all of the provocations of the mandatory government. In the face of the White Paper—so conspicuous an example of ruthless imperialism and breach of international treaties and violation of the most elementary humanitarian principles—the Yishub has, with the sole exception of this minute segment of its members, comported itself with a dignity and restraint which in a better world would have won the united plaudits of all observers. Only the few terrorists have invoked the illegal law of violence, and by every such act have weakened the position in the forum of public opinion of Jewish Palestine.

To say this, however, is far from a justification of the retaliatory measures taken by the British as a result of the attempted assassination of the High Commissioner. Because the assassins were believed to be hiding in a suburb of Jerusalem, and could not there be found, the British authorities imposed upon the community of that suburb a collective fine of two thousand dollars. This is an

invocation of the law of vicarious responsibility which has been abandoned for centuries by all responsible governments, and has become foreign to all jurisprudence until the advent of the Nazis. Merely to state the practice is to condemn it. But even more disturbing are the implications of the fine. Its imposition appears to indicate that the British government, which up to now has sought to justify the White Paper, only on the ground of expediency, has indeed become infected with the poison of this pernicious doctrine. Sooner or later anyone arguing that the end justifies the means becomes callous both to

the means and to the end.

This fine is, of course, a small matter compared to the pre-prohibitions of the White Paper concerning immigration, land sale and the entire ideal of a Jewish National Home. It is, however, a bad symbol, and must therefore be fought as strenuously and urgently as possible. We appear to be approaching the end of our war with the Nazis. But we must not permit our gratitude to the British for their share in the victory over our greatest enemy to blind us to the fact that the British, who are signatories to the Atlantic Charter as well as to the Mandate, are themselves practising some of the insidious doctrines of Nazism.

— W. I. S.

## JOSEPH M. SCHWARTZ — IN MEMORIAM

THE recent death of Mr. Joseph M. Schwartz marks the passing of one of the most beloved figures in the Jewish communal life of our Borough. He was one of the first to align himself with the Synagogue Center movement in this country, and took a keen and active interest in all causes affecting the well-being of his people. Whether it was a drive to help European or Palestinian Jewry, or to assist his fellow-Jews in this country, Joseph M. Schwartz was always found among the leading contributors. What is even more important, he was among the most active workers in any campaign. He gave cheerfully beyond his means and used his power of persuasion to make others give. Always affable and sincere, he usually succeeded where others failed.

Mr. Schwartz was one of the small group of men who pioneered in the organization of the Brooklyn Jewish Center more than twenty-five years ago, and maintained his close association with the institution until his untimely death. He always occupied a position of leadership,

serving as a member of the Board of Trustees and later as president of the Center. In that capacity he served for a period of ten years, a period which brought about a splendid improvement in the financial condition of the institution. At the conclusion of his tenth consecutive term he was elected an Honorary President of the Center, which office, alas, he occupied for but a few years.

The name of Joseph M. Schwartz will forever be linked with the Center, to the welfare of which he gave unstintingly of his energy, devotion and sacrifice.

— J. G.

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

IT IS with new hope in our hearts that we usher in the Jewish New Year. For the first time in these tragic years of war, we can see the beginning of the end—the end of that era of darkness which threatened to envelop all humanity. We know now that victory shall be ours, but we also know that the enemy is not yet vanquished, that he still has the will to fight, and that we must continue to give all of ourselves in order to hasten the day of complete victory.

that elementary justice which shall, once and for all, guarantee their right to life, liberty and happiness in every land in which they reside; and also their right to re-establish their national life in a Jewish Commonwealth in Palestine. Just because we know that victory is close at hand, we must be even more on the alert to see that the sacrifices entailed in this bloody conflict shall not have been made in vain.

A fine thinker designates the present

## Rosh Hashonah Greetings from the President and Vice-President

"UPON this celebration of the New Year, I extend to my fellow citizens of the Jewish faith most cordial greetings, mindful of the tragedy in which so many of their faith still live and die abroad, and determined withal to persevere until justice, tolerance and peace are re-established throughout the world."

*Franklin D. Roosevelt*

"ROSH HASHONAH in 1944 should be more joyous for the Jewish people than any which have been celebrated for the past ten years. No people has borne such a heavy burden of war; no people has lost such a high percentage by death and starvation. But now again there is a 'saving remnant,' and this remnant will carry forward into the new day the democratic hope and high religious spirit which has always been implicit in the Jewish way of life.

"May Rosh Hashonah in 1944 be as a door closing upon miseries of the past and opening to the realization of aspirations and to unexpected opportunities for peace and fruitful labor in the days ahead."

*Henry A. Wallace*

And there is another great task before us. Victory on the field of battle is not enough. There must be a victory for the cause, for the ideal, in behalf of which so many of America's sons have given their lives. We must see to it that the peace won shall be a real peace, a lasting peace—a peace that shall mark the end of all wars and all causes of war.

And it will also be our task to make certain that the problem of the Jew shall not be ignored by those who will be responsible for the coming peace. The Jews, who were the first and, proportionately, the greatest victims of the fiendish Hitler, have the right to expect

day as "A Time for Greatness." It is a day that calls for greatness of heart and mind, greatness of vision and courage. It is no time for littleness, for pettiness, either in thought or in action.

It will be a challenging year that we approach at this season. May each and every one of us face the challenge with dignity, with understanding, and with the full realization of our great responsibility and opportunity.

May this New Year fulfill all our hopes; may our prayers be granted; may it usher in a life of joy, happiness and peace for all the world; may we be privileged to see the return of our dear ones

from the fields of battle, in health and in strength, bearing the fruits of a victory that shall symbolize an era of blessedness for all mankind!

*Israel H. Perutthal*

## Reuniting Europe's Lost Families

By Victor Bienstock

AT DAWN, recently, an Adriatic coastal steamer slipped into a south Italian port and discharged on the quay a human cargo of 800 Yugoslav child refugees who had lost their parents and families. Allied relief workers who rushed to the port to take charge, soon discovered that 208 of these children were too young even to know their family names and could not be identified by the older children.

These tiny refugees, now awaiting transit to one of the camps in the Middle East, represent only one infinitesimal part of the gigantic tragedy of Europe's lost and dispersed peoples whose plight will be one of the most difficult of all postwar problems.

The International Red Cross at Geneva and the Allied agencies which expect to bear the brunt of this problem agree that there will be no less than twelve million men, women and children dispersed in foreign lands, far from their old homes.

To reunite these families and the relatives and friends will prove one of the most taxing and complex jobs in the postwar world.

At Geneva, the International Red Cross is building up a central card index of all the displaced families in Europe, with names and addresses of those registered, the names of the relatives sought, and all other information necessary to enable the tracing of missing persons. It will take a long time to complete the work, but thousands of families, though they have not yet been reunited physically, have been able to discover where their members are and to have contact with them by mail.



HERE is a legend mentioned in Pirke d. R. Eliezer, a small Midrash, and quoted in the "Tur" on Rosh Hashonah, that when Moses ascended Mount Sinai for the second time the Shofar was blown as a warning to the recalcitrant Israelites to refrain from a sin similar to the Golden Calf of the previous ascent. This, according to tradition, occurred on Rosh Hodesh Elul. Consequently, although at first the Shofar was blown on the first day of Elul, it is customary now to blow the Shofar throughout Elul. The entire month may thus be considered as a prelude and period of preparation for the "Days of Ave" to come. Moses remained on the mountain for forty days, beginning on Rosh Hodesh Elul and ending on Yom Kippur.

A more intensive preparation for the High Holidays is evidenced during the period of the "Selichoth." The "Selichoth" is an old institution, an established fact in the tenth century. Then the author of the "Tana d'be Elijah," a small Midrash, tried to trace its origin. The word "Selichoth," a plural of Selicha, may be freely translated "penitential hymn" or prayer. Some of the hymns originated as early as the 6th century. It is customary to recite the "Selichoth" from before Rosh Hashonah if the festival falls on Thursday or Saturday and a week earlier if Rosh Hashonah happens on Monday or Tuesday. No Selichoth are recited on a Sabbath except on Yom Kippur. Among the Sephardic Jews (that is of Spanish origin, now scattered in Southeastern Europe, Turkey, North Africa, Holland, Great Britain and the United States) the Selichoth were recited daily except Sabbath from Rosh Hodesh Elul to Yom Kippur.

The time for the Selichoth is before dawn, in the spirit of the Psalmist who sang God's praises at dawn. Among the vigilants the recital of praises to God began at midnight. The ultra-pious would rise at midnight to moan and weep for the return of God's love to His chosen people. This, however, was not limited to the time of the "Selichoth." In this country it has become the custom to commence the first Selichoth at midnight.

The character of the Jewish New Year differs widely from other New Year cele-

brations. While the non-Jewish New Year is a period of festivity and rejoicing, the Jewish New Year is a solemn occasion. The Scriptures states, "in the seventh month (Tishre) on the first day of the month shall be a solemn rest unto you a memorial proclaimed with the blast of horns, a holy convocation." Another passage, in Numbers 29, declares, "it is a day of blowing the horns unto you." In the Mishnah, four New Years are enumerated, each serving a different purpose. Corresponding, in a way, to these New Years four days of judgment are indicated. Here, already, the first day of Tishre is designated as the "Rosh Hashonah," the New Year. On that day, the Mishnah says, all created beings appear as sheep before the Master to be judged for life or death.

Rosh Hashonah also became associated with various historic events. It commemorates the creation of the world, as mentioned in the Talmud and Targum. This, however, was still a controversial point in the first century C.E. In the Rosh Hashonah *Musaf* prayer there are these words, "this day on which was the beginning of thy work is a memorial of the first day."

A number of events in the lives of the patriarchs is also connected with the Rosh Hashonah, for example, the birth of Isaac. Therefore, the Torah reading of the first day of Rosh Hashonah deals with the birth of Isaac. The Shofar is associated, symbolically, with the sacrifice of Isaac, and consequently, the Torah reading of the second day of the festival relates the story of that event. The prophet Samuel was also said to have been born on Rosh Hashonah. The Haftorah of the first day on the festival tells the story of Hannah and the birth of Samuel.

The observance of the Holy Day really begins with the "Erev Yom Tov," the day before the festival. A pious Jew rises early that morning, long before

## *A Scholar Tells the Fascinating Story of Rosh Hashonah*

# THE HIGH HOLYDAYS

## Their Meaning and Traditions

By DR. E. N. RABINOWITZ

dawn, for the unusually long Selichoth. The early service is known as "Zechor B'rith," the reminder of the covenant with Abraham and of the sacrifice of Isaac. It was customary to fast on "Erev Rosh Hashonah," at least, until after Mincha.

The festival is ushered in with the evening prayer, which differs only slightly from the main service of the Sabbath and of the festivals. Dignity and earnestness are the characteristics of this service, in accordance with the spirit of the occasion. In the third benediction of the "Amidah," the silent prayer, there is an additional portion which is almost unequalled in devotional utterances. At the conclusion of the evening prayers, it is customary to greet one's friends, relatives and acquaintance with wishes for a happy year, expressed in the stereotyped, "leshonah tova tekateva," "may you be inscribed for a happy New Year."

The evening meals of Rosh Hashonah are not elaborate. Yet they have symbolic features. To eat sweet fruits and vegetables is a custom to which reference is made in the Talmud in the name of the famous Amora Abboye, who lived in the fourth century. "In Germany," says R. Jacob ben Asher, of the 14th century, "it is customary to start the meal by dipping a piece of apple in honey, symbolic of a sweet and pleasant year." This custom is still followed. Another custom is to nibble at a head, usually that of a fish. The head symbolizes leadership. R. Jacob ben Asher, in his famous code, the "Tur," mentions that the martyred Rabbi of 13th century Germany, R. Meir of Rothenberg, used to eat the head of a ram in remembrance of the sacrificial ram mentioned in the story of the sacrifice of Isaac.

The morning service of Rosh Hashonah is longer than the usual Sabbath and

Holiday service not only because of its larger content but because of the desire of cantors and choirs to prove their mettle. Before the scrolls are returned to the ark, the Shofar is sounded in altogether thirty blasts. The Shofar is again blown during the Cantor's repetition of Musaf prayer, and again after the service, to complete one hundred sounds.

The Musaf service of Rosh Hashonah is undoubtedly one of the finest specimens of devotional literature, the so-called Malchioth, Zichronoth, Shoferoth. "Malchioth," from the Hebrew word "melech," a king, deals with the establishment of God's kingdom on earth. Scriptural verses are quoted to illustrate the kingship of the Almighty. "Zichronoth" means memories, memories of wonderful performances, of the awesomeness of this day, when all men are judged on their merits and demerits, and of promises and covenants with our ancestors. "Shoferoth" means horns. The symbols of God's might is illustrated by various passages in the holy books. But the Shofar is also the symbol of the Messianic revival. It will be the signal for the returning Israelites from all quarters of the earth.

The tensest moment of the "Musaf" service is during the recital of the popular "Unsane Tokef." At this time a solemn atmosphere prevails and touches the hearts of the entire devout Congregation. This hymn is also recited on Yom Kippur. It gives a vivid description of what the Day of Judgment means, what it implies. Life and its uncertainties hang in the balance for good or for evil. There is a legend that this liturgical composition was completed by a certain R. Amram of Mayence at the time of his martyrdom. Nothing is known of this man. This story may be doubtful. Only in the Ashkenazic ritual is this meditation recited.

The two biblical passages previously cited, in which the command is given for the observance of the first day of the seventh month, emphasize the blowing of the horn. Throughout the ages this has remained the main characteristic of this Holy Day. The statements in the bible, however, are indefinite. The Tannaim of the Mishna, and later the Amoraim of the Gemmora, have fixed the details of this ceremony. The horn must

be a ram's horn, or a horn from a mountain goat. It must not be a cow's horn because the cow is associated with the primal sin of the Golden Calf. The horn must be curved. The length and intervals of the sounds are also fixed.

In Jewish literature outside of the Talmud little is said of Rosh Hashonah. Philo speaks of the festival of the blowing of trumpets in the Temple. Shofar does not mean trumpet, it means horn. It is possible that Philo depended for his translations of the word Shofar on the Septuagint (the Greek translation of the Pentateuch, or the Five Books of Moses). There is also no mention of Rosh Hashonah as the Day of Judgment. This does not, however, prove that he did not know about it, because the idea of the Day of Judgment is found in an old Mishna that originates from about the same time as Philo.

There is a custom among observant Jews to go down to some body of water after Mincha and recite four verses, three of which are the three final verses of the book of Micah. This ceremony is known as Tashlich, which means "Thou shalt cast," taken from the verse of Micah, and "thou shalt cast in the depths of the sea thy sins." Some actually carry out the meaning of this verse by shaking their coats, as if to shake out their sins from their pockets. The origin of this ceremony is unknown, nor is it mentioned in any of the older codes, as, for example, the Mishnah Torah of Maimonides and the Tur. It is first indicated in the "Customs" of the Maharil (R. Jacob b. Moses Halvei Molin), an influential German Rabbi of the late 14th century. This ceremonial was widely practised in Poland, Bohemia and Germany, according to the testimony of R. Isaiah Horowitz, commonly known as the "Shelah," Rabbi of Frankfurt-am-Main in the early 17th century. In Lithuania it was widely observed in the 18th century, according to the statement of Elijah Gaon of Wilna.

Rosh Hashonah is observed for two days even in Palestine. Only Reformed Jews observe it for one day only. No labor is performed except that necessary for the preparation of food. The penalties for the desecration of this holiday through prohibited work are similar to those involved in the desecration of the

other festivals, but are not as severe as the desecration through labor on the Sabbath and the Day of Atonement.

The period between Rosh Hashonah and Yom Kippur is known as the Penitential Days. Throughout the week "Abinu Malkenu," the prayer, "Our Father, Our King," is recited, as are also, other additional reminders of sorrow and repentance. The day following Rosh Hashonah is a regularly scheduled fast day of the Jewish calendar, mentioned in Zechariah 8, 19, as the fast of the Seventh month. It is generally known as the Fast of Gedaliah because on that day, the third day of Tishre, Gedaliah, son of Ahikam, placed as governor in Jerusalem by King Nebuchadnezzar, was slain in a rebellion. If the day after Rosh Hashonah falls on the Sabbath, the fast day is postponed one day. It was customary among pious Jews of the past generations to fast every day of the penitential days as evidence of their complete repentance. The fast was broken every evening.

The Sabbath intervening between Rosh Hashonah and Yom Kippur is known as "Shabbath Shuvah," after the first word of the Hoftorah recited on that day. The text reads, "Shuvah Yisrael," "Return, O Israel," and is taken from the book of Hosea, Ch. 14. The first ten days of Tishre, including Rosh Hashonah and Yom Kippur, are known as the Asereth Yeme Teshuba, the Ten Days of Repentance.

It has been the custom, on the night before "Erev Yom Kippur," to go through the ceremony of "Kaporas," or, as it is called in Yiddish, "Shlogen Kaporas." The well known procedure is to obtain a fowl, preferably white, a rooster for a man and a hen for a woman, and to use it in lieu of a sacrifice. The fowl is held in the hand, certain verses are recited, the fowl is swung around above the head three times and is proclaimed a sort of scapegoat for the person in whose hand the bird finds itself. The fowl then goes to the slaughterer, the person who went through the ritual hopes for a long and peaceful life. The older codifiers do not mention this act, neither does Alfassi or Maimonides. This ceremony seems to have been more prevalent among the Franco-German Jews than among the Spanish Jews. The Rosh (R. Asher ben Jechiel, 1250-1327), who



was a German though he spent his most useful life in Spain, describes the entire procedure in a favorable light in a passage in his "Decisions" to Jona, 23. His son, R. Jacob ben Asher, quotes his entire passage in his code, the "Tur." On the other hand, Nachmonides (R. Moses ben Nahman, 1194-1270), a Spaniard, prohibits the entire procedure. Also the Rashbo (R. Solomon ben Abraham Adret, 1235-1310), in his response, expressed himself unfavorably regarding this rite, but stated that in his town, Barcelona, it had taken strong root. R. Joseph Karo (1488-1575), a Spanish exile, author of the most widely used code, the Shulchan Aruch, interdicts the entire custom, but his annotator, R. Moses Isserles (1527-1572), an Ashkenazi, defends it. Many good Jews nowadays have discarded this practice and set aside a sum equivalent to the price of the fowl, or even a larger amount, for charity. This is preferable even according to the staunchest advocates of Kapporas. During the period of the Geonim in Babylonia (6th-13th centuries) there existed a certain practice, a medley of the Kapporas and "Tashlich." Baskets were woven from palm leaves, filled with earth, and planted with peas. This basket was kept for about three weeks until Rosh Hashonah. Then the fowl ceremony was followed, twirling the basket around the head. A pronouncement was made that the basket was a substitute for the person who waved it, and his sins transferred to it. Following this ceremony the basket and its contents were cast into a river.

On Erev Yom Kippur, the Jewish family has a crowded day. The women are busy preparing meals for that day and for breaking the fast on the day after, for is it not said that one who eats and drinks on the ninth deserves as much reward as one who fasts on the tenth? In former days every observant Jew indulged in a ritual bath on the day before Yom Kippur. After the bath, the family partook of a plentiful early mid-day meal. Then the man of the house strode off to the synagogue for the Mincha service. The Mincha of that day differed from the service of other days in that the long confessional of Yom Kippur was added at the end of the regular silent prayer.

[Continued on page 30]

## THE FREE PORT COMMUNITY

By DAVID C. GROSS

(By the Jewish Telegraphic Agency)

THE Emergency Refugee Shelter at Fort Oswego, Fort Ontario, New York, is a very attractive camp. The location and the air are clean and healthful. The refugees have been given small apartments, which have been built into the army barracks. Each room contains a regulation army cot, a blanket, a pillow, sheets and towels. A chair and a washstand complete the furniture in the rooms.

One of the greatest luxuries the refugees enjoy is the privacy of individual family apartments. For many of these unfortunates spending a few days alone in a private room is something they have not enjoyed for years. One young couple said that they had not had their own room since they were married six years ago. Equally thrilling are the vast amounts of soap, fresh juice and milk, eggs and all other foods.

I would like you to meet a few of these Jewish refugees who have found haven and kindness in this country—at least for the duration of the war. First, here is Chaim Fuchs.

He is a sixty-year-old, worn-out looking Viennese. In 1938 he was sent to Dachau and was released to go to a hospital a few months later. While he was at the Rothschild Hospital in Vienna the Gestapo came to visit him daily to inquire whether he was well enough to return to the concentration camp. After a few weeks of convalescence he succeeded in escaping to the Italian mainland and lived in a small town, Marano.

When Italy entered the war on the side of the Germans in 1940, all the Jews were interned in concentration camps. Fuchs was kept along with two thousand other Jews at Ferramonti. While the camp was under German domination treatment of the Jews was severe. The refugees hungered, they grew ill, their morale was very low.

Later, however, when the Italians took over the camp conditions improved immeasurably. Fuchs told me that the

Jews were very eager to turn the camp into as comfortable a place as possible. Eventually they established two synagogues in the camp, one for the Ashkenazim and one for the Sephardim. A Hebrew school was set up where the children were taught Hebrew and Palestinian songs.

When the Palestine soldiers fighting with the British Eighth Army reached the Ferramonti camp and freed the Jews there was such rejoicing, such gaiety, Fuchs simply could not tell what it was like in words.

The Jewish soldiers took the "shirts of their back" and gave them to the refugees. They begged the Jews at the camp to let them help them in every way possible. A short while before the Jews were freed, they organized a Zionist organization in the camp, with printed membership cards. They even bought Shekels which they sent to Palestine.

In their well-kept room, the Munz family told me about themselves. Pesach Munz was a successful storekeeper in Antwerp before the Germans seized Belgium. With his wife and two sons, 17 and 13 years old respectively, he fled to France. There he joined the Army and fought the Germans until the fall of France.

Once again the Munz family took up the wanderer's staff and fled to Montpelier, in the then unoccupied part of France. Things went along fairly well until the Germans took over this part of France. Along with 1200 Jews the Munzes made a five-day journey across the Alps to Italy. For a few weeks they remained in an Italian frontier town and then came to Rome.

"In Rome," Mrs. Munz related in a combination Flemish-Yiddish, "we hid for seven months in different churches. The priests and nuns were very kind to us. They even gave us false papers. We wouldn't be here now if it weren't for their help."

[Continued on page 31]

# THE NEWS OF THE MONTH

**A** MEETING of Jewish refugees in Rome convened this week by the Intergovernmental Committee for Refugees to announce the offer of the Italian Government to grant citizenship to stateless persons was converted by the majority of the 150 refugees present into a pro-Palestine demonstration and concluded with fervent singing of the Hatikvah.

Speaking in Italian, Sir Clifford Heathcote-Smith, the representative of the Intergovernmental Committee for Refugees, urged the Jews to accept the offer of the Italian Government. He pointed out that overseas countries are reluctant to admit immigrants and might continue the same policy even after the war is over. Many refugees, he continued, are anxious to go to Palestine. But Palestine is "very limited" and cannot receive all those who desire to enter it, he added. He illustrated his remark by pulling out a handkerchief and declaring that Palestine was no larger than that and presented a very special problem.

In suggesting the Jewish refugees accept the offered Italian citizenship, the representative of the Intergovernmental Committee assured the meeting that his office would handle all the formalities and that material assistance would be forthcoming to enable those accepting Italian citizenship to get a new start.

Three refugees from Belgium announced that they intend to return to their native land. Ten indicated preparedness to accept Italian citizenship. Others insisted that they wanted to proceed to Palestine. One of the refugees, Abraham Paperman, who himself organized and financed the flight of 800 Jews from France to northern Italy last September, told the representative of the Intergovernmental Committee that the Jewish refugees were deeply grateful for the Italian offer, but while they had complete confidence in the intentions of the present government, they feared that conditions in Italy were unstable and the succeeding government might cancel the rights previously accorded, as has happened in other countries.

The consensus of opinion among the refugees at the meeting was that the offer of the Italian Government should be accepted by those having roots in Italy who could be absorbed socially and economically, but that this offer was no solution for the majority of the Jewish refugees who happen to be in Italy only by chance.

☆

GERMAN authorities in Poland indicated that they will kill and incinerate all the inmates of the notorious Oswiecim concentration camps, as well as of all other camps, prior to retreating from the territories in which the camps are situated, President Raczkiewicz of Poland was informed in an appeal from Warsaw.

Thousands of Jews are still being held in the Oswiecim camp, where 65,000 internees have been exterminated in special "death chambers" since its establishment two and a half years ago.

A report from the Jewish underground movement in Poland reaching Jewish leaders in London states that as late as three months ago there were still approximately 160,000 Jews in occupied Poland of the three-and-a-half million before the war. The report added that it is highly doubtful that the Germans will leave these Jews alive before evacuating Poland.

The majority of the surviving Jews are in concentration camps. Some are in the Lodz ghetto from where they are now being deported to various camps.

## Gen. Cherniakhovsky not Jewish—His Name Confused with Another General

By Raymond A. Davies

**G**EN. Ivan D. Cherniakhovsky, Soviet commander of the Third Byelorussian Army which is now at the gates of Germany, is not a Jew, despite the fact that he is being hailed in the United States and in England as a Jewish front commander, it was established in Moscow by the correspondent of the Jewish Telegraphic Agency.

The correspondent checked and rechecked on Gen. Cherniakhovsky's genealogy, aided in this work by Soviet Jewish leaders who, after a thorough investigation, declare that Gen. Cherniakhovsky "is positively non-Jewish."

It is taken for granted here that Gen. Cherniakhovsky's name was confused abroad with the name of the Soviet Jewish General Mikhail Cherniavsky. Lieut. General Mikhail Cherniavsky, who is well known in the military world abroad as a tank-troops commander, is one of the Soviet commanders of the Second Baltic Army and has to his credit many victories over the Germans on that front. He comes from a poor Jewish family in

Kiev and his father, Leib Cherniavsky, is reported here as having been engaged under the Czar "in a purely Jewish profession—raising and pressing grapes and selling Sabbath wine."

Lieut. General Cherniavsky, who is now 45 years old, was an electrician before the outbreak of the Russian revolution. He joined the Red Army as a volunteer when it was formed in the early years of the revolution. He graduated from the Frunze Military Academy and was appointed head of a Soviet tank school six years before the outbreak of the present war. His school was considered a model military educational establishment and turned out hundreds of tank commanders. When the war broke out, the Jewish general was put in charge of all tank schools in the Red Army.

Transferred later to command troops at the Baltic Front, Gen. Cherniavsky succeeded in breaking through the German line at Idritsa and was lauded by Marshal Stalin in an order-of-the-day as second-in-command of the Second Baltic Army.



The largest "Jewish camp" at present is in Plaszow.

The Jews in the concentration camps are used for hard labor. Several thousand are working in the Silesian coal mines at Krolewska-Huta under desperate conditions. Many of them are dying of hunger and others commit suicide. The Jewish National Committee which is directing the underground movement is helping many Jews in their hiding places, the report said.

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It has been reported that autonomous Jewish units are fighting in the ranks of the French Forces of the Interior. One such unit battled the Germans in Paris.

The Swiss press stated that the Gestapo is moving Jews from French concentration camps to Germany. The *Gazette de Lausanne* reports that 750 Jewish women and young girls went through the French city of Belfort recently en route to camps in Mulhouse, Friborg and Breisgau. They were from a "Jewish concentration camp" near Paris, which the paper describes as "the most abominable imaginable."

☆

Jews in the liberated Savoy section of France have been notified to report at local town halls and to surrender their identification card stamps with the word "Jew" in exchange for the usual documents given all citizens, it was reported. The report stated that all anti-Jewish measures in this liberated part of France have been abolished by order of the President of the Liberation Committee.

RELIABLE information reaching Stockholm from Budapest revealed that Hungarian authorities, cooperating with the Gestapo, resumed the mass-deportations of Jews from Hungary immediately after it became known that Rumania had joined the Allies.

Cattle trains loaded with Jews left Hungary for "unknown destinations" despite the promise by Regent Horthy to King Gustav of Sweden that Jews would no longer be deported from the country. Various sections of the Hungarian administration are now working against each other, but the Gestapo exerts the determining influence.

The Swedish Government, perturbed by this report, indicated that it intends to send a special delegate to Budapest in

## GESTAPO PIED PIPER

By CONSTANTINE POULOS\*

THERE are less than 1,000 Jews left in Greece now, and they are either in hiding in Athens or they have joined Greek resistance groups in the mountains, a leading Athenian Jew who escaped from Greece told me.

Athens' long-established prewar Jewish population of 5,000 was doubled after the Fascist-Nazi occupation. From May, 1941 until October, 1943, they suffered the normal Nazi cruelties against Jews. They were kicked around, beaten, tortured, persecuted and starved. Sometimes, this man said, Nazi soldiers delighted in pulling Jews out of food queues where they had been standing for hours and holding them until the food distribution had ended.

In October, the Chief Rabbi of Athens was called to German headquarters and asked to turn over to the Nazi authorities all his records, including the names and addresses of all the Jews in Athens and a listing of their property. According to this recently-escaped Athenian Jew, the Chief Rabbi requested time to carry out the order. He immediately consulted with various important Jews and Greeks and decided to seek refuge in the mountains. He warned the Jewish population, told them what he was going to do, and two days after the Nazis had called him he was on his way to the mountains.

The Nazis then issued a proclamation ordering all Jews in Athens to register themselves and their property. Approximately one hundred obeyed, this man said. Of the others, a few followed the Chief Rabbi to the mountains. The ma-

ajority hid in Athens. This did not prove too difficult as the population of Athens is now about 2,000,000—twice its prewar total. Then, too, the Greeks were most anxious to help. No Jew was betrayed by a Greek. The Greek clergy of Athens was particularly helpful in hiding out the Jews and finding food for them.

But Nazi trickery came into play again. The one hundred Jews who registered were treated well. They were told that there was no intention to repeat the Salonika developments, where the largest Jewish community in Greece was completely wiped out by massacre and deportation. They were told that the issuance of the registration proclamation was a mere matter of form. They were permitted comparative freedom of movement. And what little property they had was left untouched.

As the months went by, other Jews, seeing that nothing had happened to those who registered, and finding it increasingly difficult to get food, trickled out of hiding and reported to the Nazis. Finally, according to the Athenian Jewish refugee, in March of this year, when the Germans felt that their pied piper policy had paid off and that the vast majority of Jews had turned themselves in, they started the liquidation.

It was the familiar Nazi pattern again. The Jews were rounded up, hundreds at a time, driven out to cemeteries or dumps, made to dig mass graves and then murdered into them.

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\*In a dispatch from the Middle East to the Jewish Telegraphic Agency.

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"The Hungarian authorities and the gendarmes are arresting Jews in Budapest for deportation."

JEWISH life in the liberated city of Czernowitz, capital of Bukovina, is resuming a normal pattern after more than three years of continuous Nazi terror. All Jewish schools, including one high school, have been reopened and the Jewish theatre is again giving performances in Yiddish for the local population

as well as for Jewish soldiers of the Red Army.

Only about 12,000 Jews now live in the city, which had a Jewish population of about 65,000 before the outbreak of the war. The remainder were either exterminated in camps or died in Transnistria, where they were deported by the pro-Nazi Rumanian government.

THE blacklisted Astoria cinema in Buenos Aires showed the German film "Jew Suess," the violently anti-Semitic production of the German Propaganda Department.

The German-language newspaper *Deutsche La Plata Zeitung*, in a report on the film, said it aimed to show "the unconsidered spoliation of a whole nation by forces which are still equally active today." When the picture, whose title is taken from Lion Feuchtwanger's famous novel, was produced in Germany in 1940 it was billed as the "first German anti-Semitic film."

THE first session of the newly-elected Assefath Hanivcharim, Jewish National Assembly, was to have taken place on September 11, it was announced in Jerusalem.

The session was to decide, among other things, whether the Jews of Palestine will be represented by a delegation at the world Jewish conference in New York convoked by the World Jewish Congress. In the meantime, the Jewish National Council has cabled to the World Jewish Congress for details of the projected conference. At present there is much opposition among the members of the Assefath Hanivcharim to the plan of sending any delegation to the New York meeting.

THE Egyptian press reports that the Regent of Iraq, Abdul Illah, has decided to postpone his projected visit to the United States as a result of the American attitude on the Palestine question. Both the Democratic and the Republican parties have gone on record for a Jewish Palestine.

A COMMISSION appointed by the Swiss Government to visit the institutions established in Geneva by the Ort, has lauded the work of these institutions after spending several hours in the Ort

technical schools and in the workshop established for Jewish refugee women whose husbands were deported by the Germans from occupied territories.

As a result of negotiations between representatives of the Ort and of the Swiss authorities, refugees are now liberated from refugee camps in Switzerland if they are admitted to Ort training schools in Basel, Geneva and Zurich.

During the last two months the Ort has quadrupled the number of its training schools in the refugee camps. At the request of the authorities it has recently agreed to enlarge its model vegetable garden in Sierre, where refugees are prepared for agricultural work in Palestine. This month it opened a school in Zurich for moving-picture operators and other workers.

THE World Jewish Congress reports that Jews have been invited by the people of occupied Holland to return to the

country as soon as Holland is liberated. gave a send-off to forty Jewish refugee children rescued from the hands of the Gestapo in France who were permitted to enter Switzerland.

THE Mexican Government will support the Zionist demand for the establishment of a Jewish Commonwealth in Palestine, Dr. Nahum Goldmann, representative of the Jewish Agency for Palestine, reported upon his return from Mexico.

During his stay in Mexico, Dr. Goldmann was received by Foreign Secretary Ezekiel Padilla and by Secretary of Interior Miguel Aleman. "Both assured me that Mexico is in full accord with Zionist aspirations and will support wholeheartedly the restoration of the Jewish Commonwealth in Palestine," Dr. Goldmann said.

A Mexican pro-Palestine committee was formed under the chairmanship of Deputy Antonio Manero, noted Mexican economist, and with the aid of Isidoro Febela, Governor of the State of Mexico, who was an ardent supporter of Jewish claims on Palestine when he represented Mexico in the League of Nations at Geneva.

## Terrorist Attacks in Palestine Continue

AT least four policemen were wounded during a daring attack of terrorists on two police stations in the Tel Aviv suburbs of Neveh Shaan and Abu Kebir.

An official communique issued by the authorities states that the attack was carried out "by a number of youths." The policemen guarding the stations replied with fire when the terrorists threw bombs which exploded at the stations. A battle developed between the police and the terrorists during which the latter threw more bombs to cover themselves. Ten of these bombs exploded.

Six suspects have been arrested thus far in connection with the armed attack on the two police stations in Tel Aviv. One of the Jewish policemen who participated in the exchange of fire with the terrorists was seriously wounded.

Abraham Fleischer, a Jewish resident of Tel Aviv, was wounded by a passing police patrol on Allenby Road. Willy Millbauer, a 32-year-old Tel Aviv Jew, was thrown down by unknown persons from the roof of his flat and died instantly. His death is linked here with a threat to his life for refusing to contribute \$4,000 to an unnamed underground organization.

DRAFTS of the decrees covering the whole field of restoration to Jewish owners of the property taken away from them under Mussolini's racial laws have been completed by a special commission of the Italian Ministry of Justice and are at present being studied by Allied legal experts.

Jewish sources here estimate that about 30,000 Jews were deprived of their property under the Fascist regime and will be affected by the new decrees.

THE twenty-fifth anniversary of the founding of the Jewish Medical Association was celebrated in Jerusalem. The Association, which was founded by Dr. Jarcho, a New York physician, now possesses the largest medical library in the Near East.

"The News of the Month" includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is world-wide.



**M**Y NAME is Leib. When I am called up to read the portion of the Law it is by the name of Yehudah-Leib. At home, I sign myself Lyef Moishevitch. Amongst the Germans I am known as Herr Leon. Here in England, I am Mr. Leon. When I was a child I was called Leibel. At *Cbeder* I was Lieb-Dreib-Obderick. You must know that at our *Cbeder* every boy has a nickname. For instance—"Mottel-Kappotel," "Meyer-Dreyer," "Mendel-Fendel," "Chayim-Clayim," "Itzig-Shpitzig," "Berel-Tzap." Did you ever hear such rhymes? That Itzig rhymes with Shpitzig, and Mendel with Fendel, and Chayim with Clayim is correct. But what has Berel to do with Tzap, or how does Leib rhyme with Obderick? I did not like my nickname. And I fought about it. I got blows and thumps and smacks and whacks and pinches and kicks from all sides. I was black and blue. Because I was the smallest in the *Cbeder*—the smallest and the weakest and the poorest, no one defended me. On the contrary, the two rich boys tortured me. One got on top of me, and the other pulled me by the ear. Whilst the third—a poor boy—sang a song to tease me—

"Just so! Just so!  
Give it to him.  
Punch him.  
Bang him. . ."

At such times I lay quiet as a kitten. And when they let me go I went into a corner and wept silently. I wiped my eyes, went back to my comrades, and was all right again.

Just a word—whenever you meet the name Leibel in this story, you will know it refers to me.

I am soft as down, short and fat. In reality, I am not so fat as I look. On the contrary, I am rather bony, but I wear thick, wadded little trousers, a thick, wadded vest, and a thick wadded coat. You see my mother wants me to be warm. She is afraid I might catch-cold, God forbid! And she wraps me in cotton-wool from head to foot. She believes that cotton-wool is very good to wrap a boy in, but must not be used for

\* From "Jewish Children," by Hannah Berman, published by Alfred A. Knopf.

## THE MURDERED CITRON

By SHALOM ALEICHEM

Translated by Hannah Berman\*

making balls. I provided all the boys with cotton-wool. I pulled it out of my trousers and coat until she caught me. She beat me, and whacked me, and thumped me and pinched me. But Leibel went on doing what he liked—distributing cotton-wool.

My face is red, my cheeks rather blue, and my nose always running. "Such a nose!" cries my mother. "If he had no nose, he would be all right. He would have nothing to freeze in the cold weather." I often try to picture to myself what would happen if I had no nose at all. If people had no noses, what would they look like? Then the question is—? But I was going to tell you the story of a dead citron, and I have wandered off to goodness knows where. I will break off in the middle of what I was saying, and go back to the story of the dead citron.

\* \* \*

My father, Moshe-Yankel, has been a clerk at an insurance company's office for many years. He gets five and a half "roubles" a week. He is waiting for a rise in wages. He says that if he gets his rise this year, please God, he will buy a citron. But my mother, Basse-Beila, has no faith in this.

One day, shortly before the New Year, Leibel overheard the following conversation between his father and mother.

He: "Though the world turn upside down, I must have a citron this year!"

She: "The world will not turn upside down, and you will have no citron."

He: "That's what you say. But supposing I have already been promised something towards a citron?"

She: "It will have to be written into the books of jokes."

He: "You may believe or not. I tell you that this Feast of Tabernacles, we shall have a citron of our own."

She: "Amen! May it be so! From your mouth into God's ears!"

"Amen, amen," repeated Leibel in his heart. And he pictured to himself his father coming into the synagogue, like a respectable householder, with his own citron and his own palm-branch. And

though Moshe-Yankel is only a clerk, still when the men walk around the Ark with their palms and their citrons, he will follow them with his palm and citron. And Leibel's heart was full of joy. When he came to *Cbeder*, he at once told every one that this year his father would have his own palm and citron. But no one believed him.

"What do you say to his father?" asked the young scamps of one another. "Such a man—such a beggar amongst beggars desires to have a citron of his own. He must imagine it is a lemon, or a *groseben* apple."

That was what the young scamps said. And they gave Leibel a few good smacks and thumps, and punches and digs and pushes. And Leibel began to believe that his father was a beggar amongst beggars. And a beggar must have no desires. But how great was his surprise when he came home and found "Reb" Henzel sitting at the table, in his Napoleonic cap, facing his father. In front of them stood a box full of citrons, the beautiful perfume of which reached the farthest corners of the house.

\* \* \*

The cap which "Reb" Henzel wore was the sort of cap worn in the time of Napoleon the First. Over there in France, these caps were long out of fashion. But in our village there was still one to be found—only one, and it belonged to "Reb" Henzel. The cap was long and narrow. It had a slit and a button in front, and at the back two tassels.

"Reb" Henzel had spread out his whole stock-in-trade. He took up a citron with his two fingers, and gave it to father to examine.

"Take this citron, 'Reb' Moshe-Yankel. You will enjoy it."

"A good one?" asked my father, examining the citron on all sides, as one might examine a diamond. His hands trembled with joy.

"And what a good one," replied "Reb" Henzel, and the tassels of his cap shook with his laughter.

Moshe-Yankel played with the citron, smelled it, and could not take his eyes off it. He called over his wife to him, and showed her, with a happy smile, the citron, as if he were showing her a precious jewel, a priceless gem, a rare antique, or an only child—a dear one.

Basse-Beila drew near, and put out her hand slowly to take hold of the citron. But she did not get it.

"Be careful with your hands. A sniff if you like."

Basse-Beila was satisfied with a sniff of the citron. I was not even allowed to sniff it. I was not allowed to go too near it, or even to look at it.

"He is here, too," said my mother. "Only let him go near it, and he will at once bite the top off the citron."

"The Lord forbid!" cried my father.

"The Lord preserve us!" echoed "Reb" Henzel. And the tassels shook again. He gave father some cotton-wool into which he might nest the citron. The beautiful perfume spread into every corner of the house. The citron was wrapped up as carefully as if it had been a diamond, or a precious gem. And it was placed in a beautiful round, carved, painted and decorated wooden sugar box, like a beloved guest.

"Welcome art thou, 'Reb' citron! Into the box—into the box!"

The box was carefully closed, and placed in the glass cupboard. The door was closed over on it, and good-bye!

"I am afraid the heather"—that was meant for me—"will open the door, take out the citron, and bite its top off," said my mother. She took me by the hand, and drew me away from the cupboard.

Like a cat that has smelt butter, and jumps down from a height for it, straightens her back, goes round and round, rubbing herself against everything, looks into everybody's eyes, and licks herself—in like manner did Leibel, poor thing, go round and round the cupboard. He gazed in through the glass door, smiled at the box containing the citron, until his mother saw him, and said to his father that the young scamp wanted to get hold of the citron to bite its top off.

"To *Cbeder*, you blackguard! May you never be thought of, you scamp!"

Leibel bent his head, lowered his eyes, and went off to *Cbeder*.

\* \* \*

The few words his mother had said to his father about his biting the citron burned themselves into Leibel's heart, and ate into his bones like a deadly poison.

The top of the citron buried itself in Leibel's brain. It did not leave his thoughts for a moment. It entered his dreams at night, worried him, and almost dragged him by the hand. "You do not recognize me, foolish boy? It is I—the top of the citron." Leibel turned round on the other side, groaned, and went to sleep. It worried him again: "Get up, fool. Go and open the cupboard, take out the citron, and bite me off. You will enjoy yourself."

Leibel got up in the morning, washed his hands, and began to say his prayers. He took his breakfast, and was going off to *Cbeder*. Passing by, he glanced in the direction of the glass cupboard. Through the glass door, he saw the box containing the citron. And he imagined the box was winking at him. "Over here, over here, little boy." Leibel marched straight out of the house.

One morning, when Leibel got up, he found himself alone in the house. His father had gone off to business, his mother had gone to the market. The servant was busy in the kitchen. "Every one is gone. There isn't a soul in the house," thought Leibel. Passing by, he again looked inside the glass cupboard. He saw the sugar box that held the citron. It seemed to be beckoning to him. "Over here, over here, little boy." Leibel opened the glass door softly and carefully, and took out the box—the beautiful, round, carved, decorated wooden box, and raised the lid. Before he had time to lift out the citron, the fragrance of it filled his nostrils—the pungent, heavenly odor. Before he had time to turn around, the citron was in his hand, and the top of it in his eyes.

"Do you want to enjoy yourself? Do you want to know the taste of Paradise? Take and bite me off. Do not be afraid, little fool. No one will know of it. Not a son of Adam will see you. No bird will tell on you."

You want to know what happened? You want to know whether I bit the top off the citron, or held myself back from doing it? I should like to know what you would have done in my place—if you had been told ten times not to dare to bite the top off the citron? Would you not have wanted to know what it tasted like? Would you not also have thought of the plan—to bite it off, and stick it on again with spittle? You may believe me or not—that is your affair—but I do not know myself how it happened. Before the citron was rightly in my hands, the top of it was between my teeth.

\* \* \*

The day before the Festival, father came home a little earlier from his work, to untie the palm-branch. He had put it away very carefully in a corner, warning Leibel not to attempt to go near it. But it was useless warning him. Leibel had his own troubles. The top of the citron haunted him. Why had he wanted to bite it off? What good had it done him to taste it when it was bitter as gall? It was for nothing he had spoiled the citron, and rendered it unfit for use. That the citron could not now be used, Leibel knew very well. Then what had he done this for? Why had he spoiled this beautiful creation, bitten off its head, and taken its life? Why? Why? He dreamt of the citron that night. It haunted him, and asked him: "Why have you done this thing to me? Why did you bite off my head? I am now useless—useless." Leibel turned over on the other side, groaned, and fell asleep again. But he was again questioned by the citron. "Murderer, what have you against me? What had my head done to you?"

\* \* \*

The first day of the Feast of Tabernacles arrived. After a frosty night, the sun rose and covered the earth with a delayed warmth, like that of a step-mother. That morning Moshe-Yankel got up earlier than usual to learn by heart the Festival prayers, reciting them in the beautiful Festival melody. That day also Basse-Beila was very busy cooking the fish and the other Festival dishes. That day also Zalmen the carpenter came to our Tabernacle to make a blessing over the citron and palm before any one

[Continued on page 29]



# BROOKLYN JEWISH CENTER ACTIVITIES

## GREETINGS TO THE CENTER MEMBERSHIP

**T**HE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Leshono Tovo Tikosei!*

EMANUEL GREENBERG, *President*

MAX HERZFELD, *1st Vice-Pres.*

HYMAN AARON, *2nd Vice-Pres.*

MAURICE BERNHARDT, *Secretary*

DAVID GOODSTEIN, *Treasurer*

### From the Sisterhood

THE officers and the Sisterhood extend

their New Year Greetings to all members of the organization and their families.

MRS. ISADOR LOWENFELD, *President*

MRS. MAURICE BERNHARDT,

*1st Vice-Pres.*

MRS. W.M. I. SIEGEL,

*2nd Vice-Pres.*

MRS. MORTON KLINGHOFFER,

*3rd Vice-Pres.*

MRS. HYMAN RACHMIL, *Treasurer*

MRS. ISAAC WIENER, *Secretary*

### From the Center Staff

ON behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,

*Administrative Director.*

### Rabbi Levinthal's Sermons For the New Year

RABBI LEVINTHAL will preach on both days of Rosh Hashonah at 10:30 o'clock. The Shofar will be sounded at 10:15, and members are urged to be in their seats before that hour.

On Yom Kippur eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the following themes:

First day Rosh Hashonah: "The Message of the Shofar for the World of Today."

Second day Rosh Hashonah: "The Basis of the World Conflict."

Kol Nidre Eve: "The Mirror of the Soul."

Yom Kippur: "The Great Challenge to American Jewry."

### An Urgent Call to Jewish Parents

PARENTS are urged to give serious thought to the problem of a Jewish education for their children. It is our pri-

mary duty to see to it that our sons and daughters grow up with an appreciative understanding of their people's spiritual and cultural heritage.

All of the Center schools are now beginning their season's activities. Your child should find a place in one of these schools. Not one Center child dare be deprived of this essential qualification for his or her Jewish life.

Enroll your child now! Every day's delay denies your child a day's important lesson.

Our slogan for the New Year:

"Every Center boy and girl a pupil in one of the Center schools!"

FRANK SCHAEFFER,

*Chairman, Hebrew Education Comm.*

### Center Academy

CENTER ACADEMY opens for the school year 1944-1945 on Monday, September 25, 1944. The enrollment this year is higher than it has ever been in the history of the school. At the present time the school has 150 children on register. We look forward to a successful and happy school year.

### Rosh Hashonah Services

SERVICES for the New Year (Rosh Hashonah) will be held on Sunday evening, September 17th and Monday evening, September 18th at 6:30 P.M., and Monday and Tuesday mornings, September 18th and 19th at 7 A.M.

Our cantor, Rev. Rubin Tucker, will officiate at the services which will be held in the Main Synagogue. He will be assisted by the Center choir, under the personal leadership of Mr. Joel Feig.

The Shofar will be sounded at the morning services at about 10:15. The sermons will be delivered at about 10:30 o'clock.

Center members and all worshippers are, therefore, requested to please be in their seats early as the doors will be closed during the delivery of the sermon and no one will be admitted.

The services in the Auditorium will be conducted by the talented cantor, Rev. Max Seldin.

### Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, September 26th at 6:15 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Wednesday morning, September 27th at 7 A.M. The Yizkor service will be held at 10:45, following which Rabbi Levinthal will preach. Rev. Tucker, assisted by the Joel Feig choir, will officiate.

The services in the Auditorium will be conducted by Rev. Max Seldin.

### Additional Yizkor Services

FOR the benefit of the community who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, September 27th in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11.

### Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Sunday and Monday evenings, September 17th and 18th at 6:30 P.M. and on Monday and Tuesday mornings, September 18th and 19th at 10 A.M.

The Kol Nidre services will be held on Tuesday evening, September 26th at 6:15 o'clock.

The services on Yom Kippur will begin Wednesday morning, September 27th at 10 A.M. to 12 noon and will continue at 5 P.M. to 6:30 P.M.

Mr. David Gross, a graduate of the Herzliah Hebrew Academy, will conduct these services. Sermons will be delivered by Mr. Leo Shpall, Mr. David Gross and Mrs. J. Serbin-Beder.

### Red Cross Production Department

THE Red Cross Production Department will not meet due to the intervening holidays and will resume its activities on Tuesday morning, October 17th at 10 A.M.

### Hebrew School Now Open

OUR Hebrew School began its term's work last week, and we are happy to report that the School shows a large increase of pupils. For the benefit of those who have not yet enrolled, Rabbi Lewittes, the principal, wishes to announce that registration of new pupils will continue for a brief period.

We trust that all former pupils as well as all new registrants will be on our school rolls before the High Holy Days.

### Join a Center Club

YOUNG FOLKS LEAGUE—Adult young men and women. Meets every other Tuesday night.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

A. Z. A.—Boys 14-21. Social and Jewish program meets Sunday evening.

INTA-LEAGUE BOYS.—Boys in the junior and senior years of high school. Cultural, athletic and social program. Meets every Saturday night.

INTA-LEAGUE GIRLS—Girls in high school. Red Cross, cultural and social program. Meets every Saturday night.

SHOMRIM—Boys in the first two years of high school. Young Judean and ath-

letic activities. Meets every Saturday night.

VIVALETS—Girls in the upper grades. Young Judean and social program. Meets every Saturday night.

MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night.

BOY SCOUTS—Meets every Monday night.

GIRL SCOUTS—Meets every Wednesday night.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

### Young Folks League

THE Young Folks League of the Center concluded its summer season with a Dance held on the roof of our building on Tuesday, September 5th. The first fall indoor meeting will be held on Tuesday, October 17th. A series of interesting and entertaining programs have been planned for the coming fall and winter season.

Best wishes are extended for a Happy and Prosperous New Year to all the members and friends of the Young Folks League.

### Holiday Gym Schedule

THE Gymnasium and Baths will be closed Monday and Tuesday, September 18th and 19th for the Rosh Hashonah holidays and will reopen on Wednesday morning for women at 10 A.M.

The department will be open on Tuesday, September 26th (erev Yom Kippur) for women from 10 A.M. to 1 P.M. and for men from 1 P.M. to 4:30 P.M. It will be closed on Wednesday, September 27th (Yom Kippur Day) and reopen on Thursday morning, September 28th for women at 10 A.M.

### Request from U. S. Post Office

THE Jewish religious holiday, Chanukah, season of gift-giving, occurs this year on December 10th.

Gift parcels sent overseas to members of the Jewish Faith in connection with this holiday may be accepted for mailing during the period from September 15th

to October 15th, under the same conditions as apply to Christmas parcels for members of our armed forces overseas. Such gift parcels should be endorsed "For Jewish Holiday."

### Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

### Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Joseph Morris of 1395 President Street upon the Bar Mitzvah of their son, Leonard, which will be celebrated at the Center on Saturday morning, September 23rd.

### Sabbath Services

KINDLING of candles at 6:55 P.M.

Friday evening services at 6 and 7:30 P.M.

Sabbath services, Parsha "Nizabim Vayelek," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Mincha services at 6 P.M.

### Daily Services

MORNING services at 7 and 8 o'clock.

Mincha services at 7:20.

### Holy Day Sermons in the Auditorium

THE sermons to be delivered by Rabbi Levinthal on both days of Rosh Hashonah will be amplified from the Synagogue to the congregation worshipping in the Auditorium.

Mr. Louis J. Gribetz, member of our Governing Board, will deliver the sermon on Yom Kippur.

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### IMPORTANT NOTICE

Due to the intervening Yom Kippur Holy Day the "Bulletin" will not appear next week.

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### Sunday School to Open September 24th

THE season's opening session in Sunday School will start on Sunday morning, September 24th at 10 A.M. Parents are urged to bring their children and register them on that day. Old pupils will report to their regular classrooms. New students will gather in the Beth Hamedrash on the second floor.



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ALTMAN, SAUL

Res. 532 Lefferts Ave.  
Bus. Beauty Salon, 544 Empire Blvd.  
Married

*Proposed by M. Hausner*

BARUCH, BENJAMIN

Res. 1681—49th St.  
Bus. Skirt Mfg.  
Married

*Proposed by Isidore Feldman*

BOHROW, MISS PAULINE

Res. 921 Montgomery St.

FEUERSTEIN, DR. JACOB L.

Res. 763 Eastern Pkwy.  
Bus. Dentist, 1 Nevins St.  
Married

*Proposed by Joseph Goldstein  
and Robert Kaplan*

FRIED, IRVIN

Res. 1137 Lincoln Pl.  
Bus. Metal Mfg., 840 E. 98th St.  
Married

*Proposed by Harold M. Jacobs  
and Abe Mann*

GARFIELD, SIDNEY

Res. 1 Tennis Court  
Bus. Advertising, 321 W. 44th St.  
Married

GERSHON, BENJAMIN B.

Res. 877 Linden Blvd.  
Bus. Jobbing, 556 Broadway  
Married

*Proposed by Frank Rauch*

GEROTT, EDWARD

Res. 1290A E. 48th St.  
Bus. Trucking, 20 Meserole St.  
Married

*Proposed by Edward Shwom*

GITTLEMAN, DR. ISAAC F.

Res. 763 Eastern Pkwy.  
Bus. Physician, Same  
Married

*Proposed by Joseph Goldstein  
and Robert Kaplan*

GRINMAN, BERT B.

Res. 1695 E. 21st St.  
Bus. Bakers Supply, 268 W. B'way  
Married

*Proposed by Samuel Palley*

HOROWITZ, DR. IRVING

Res. 40 Prospect Park West  
Bus. Physician, 186 Prospect Park  
West  
Married

*Proposed by Sol Horowitz*

KITAY, PHILIP M.

Res. 416 Rogers Ave.  
Bus. War Dep't, 270 Madison Ave.  
Single

*Proposed by Adolph Silberstein  
and Abe Mann*

KUPERSTEIN, CAPT. DAVID

Res. 920 Montgomery St.  
Bus. Physician, Same  
Married

*Proposed by Alex Bernstein  
and Dr. Samuel A. Wolfe*

LAPIDUS, MORRIS

Res. 446 Kingston Ave.  
Bus. Skirt Mfg., 323 W. 39th St.  
Married

*Proposed by Joseph Lapidus*

LESHAW, MACK

Res. 123 E. 95th St.  
Bus. Jewelry, 9 Maiden Lane  
Married

*Proposed by Lt. Stanley S. Leshaw*

LUKIN, HYMAN I.

Res. 977 E. 96th St.  
Single

*Proposed by Adolph Silberstein  
and Abraham H. Zirn*

NEIMAN, MORRIS

Res. 1428 Carroll St.  
Bus. Hebrew Teacher, Ramaz Academy  
Married

*Proposed by Max Jacobs  
and Benjamin Katz*

OSTROW, THEODORE D.

Res. 706 Eastern Pkwy.  
Bus. Office of Attorney General  
*Proposed by Atty. Gen. Nathaniel L.  
Goldstein and Harry Zankel*

SIRLEN, LOUIS H.

Res. 415 Lefferts Ave.  
Bus. Broker, 120 Broadway  
Married

*Proposed by Arnold Reisler  
and Philip Amster*

SCHORE, MRS. M.

Res. 1520 Carroll St.

*Proposed by Joseph Schorr  
and Morris Kramer*

SILVER, RALPH

Res. 250 Crown St.  
Bus. Fur Mfg., 155 W. 29th St.  
Single

*Proposed by Edward Fuchs*

SIMON, WILLIAM S.

Res. 1451 President St.  
Bus. C.P.A., 1440 Broadway  
Single

*Proposed by Albert A. Weinstein*

The following have applied for reinstatement:

HURWITZ, JACOB

Res. 240 Crown St.  
Bus. Mfg., 500—7th Ave.  
Married

*Proposed by Joseph Lapidus*

KOFSKY, IRVING

Res. 275 Linden Blvd.  
Bus. Fur Dyers, 214 W. 26th St.  
Married

*Proposed by Carl Quittner  
and Morton Klinghoffer*

MILLER, PIRITS

Res. 1665 President St.  
Married

ORLIN, ALFRED

Res. 703 Howard Ave.  
Bus. Finance, 26 Court St.  
Married

ROSENBLUM, PHILIP

Res. 519 Eastern Pkwy.  
Bus. Mill Work, 131 Morgan Ave.  
Single

*Proposed by Joseph Goldberg  
and Abe Mann*

SAMUELS, SAMUEL I.

Res. 226 E. 92nd St.  
Bus. Auditing, 67 Broad St.  
Single

*Proposed by Martin Greenberg  
and Morris Goldstein*

MAURICE BERNHARDT,

*Chairman, Membership Committee*

# ROSH HASHONAH GREETINGS

*Mr. and Mrs. Phillip Brenner*

AND THE ORGANIZATION OF

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Wish their friends and patrons  
the best of everything for the New Year

60 DIVISION STREET, N. Y.

OUR ONLY STORE

*Mr. and Mrs. Moses Ginsberg*

AND FAMILY



extend their best wishes for a Happy New Year  
to all the Officers, Trustees, Directors and  
members of the Center, as well as to  
their friends and relatives



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HYMAN AARON  
Children and Grandchildren

MR. and MRS.  
JOSEPH I. AARON

MR. and MRS.  
LOUIS BRENNER  
AND FAMILY  
Harriman, New York

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MAY THE NEW YEAR BRING THE GLORIOUS REDEMPTION FOR  
WHICH WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND  
GOOD HEALTH ON ALL OUR RELATIVES AND FRIENDS.

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MR. and MRS.  
MORRIS BRUKENFELD  
1276 President Street

DR. and MRS.  
MAX DANNENBERG  
1464 Eastern Parkway

MR. and MRS.  
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AND FAMILY

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789 St. Marks Avenue

KOTIMSKY & TUCHMAN

CATERERS OF DISTINCTION

MR. SIMON H. KUGEL

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THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.  
MAY THE NEW YEAR BEGIN AN ERA OF PEACE AND JUSTICE FOR  
THE WORLD.

---

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616 Empire Boulevard

MR. and MRS.

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AND FAMILY

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IRWIN STEINGUT



RABBI and MRS.  
ISRAEL H. LEVINTHAL

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MORDECAI LEWITTES

CANTOR and MRS.  
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MR. and MRS.  
SAMUEL WEISS  
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## ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculties, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, *President*  
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Z. BRANDES, *Exec. Director*  
JOSEPH M. BAUMOL, *Rabbi*

---

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MAY THE HEAVENLY FATHER ACCEPT OUR PRAYERS AND CAUSE  
THE SAFE, SPEEDY AND VICTORIOUS HOMECOMING OF AMER-  
ICA'S SONS AND DAUGHTERS FROM THE BATTLE FOR FREEDOM.

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MR. MAX FABRIKANT  
580 Fifth Avenue, N. Y.

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WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
FRIENDS, AND HOPE THAT THE COMING YEAR WILL BRING COM-  
PLETE VICTORY TO ALLIED ARMS AND PEACE TO ALL MANKIND.

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OF PEACE AND PROSPERITY, AND THE SAFE RETURN OF OUR  
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WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
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PLETE VICTORY TO ALLIED ARMS AND PEACE TO ALL MANKIND.

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ICA'S SONS AND DAUGHTERS FROM THE BATTLE FOR FREEDOM.

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MAY THE NEW YEAR BEGIN AN ERA OF PEACE AND JUSTICE FOR  
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SONS AND DAUGHTERS IN THE ARMED SERVICES.

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NEW YORK



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MISSES  
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AND FAMILY

MR. and MRS.  
SAMUEL ROTHKOPF  
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AND FAMILY  
68 STERLING STREET

MR. and MRS.  
HARRY ZIRINSKY  
550 CROWN STREET

## HONOR ROLL

The following is an additional list of members, children and grandchildren  
of Center members serving with the United States armed forces. The list  
includes names received up to the time of going to press.

Amer, Kenneth  
Goldberg, Daniel, S 1/c R.T.  
Maslow, Seymour D., S 2/c  
Posner, Leonard, 1st Lieut.  
Rosenbluth, Paul R., Pfc.  
Schwartz, Betty Jane,  
U.S.N.C.  
Schwartz, Phyllis, U.S.C.G.  
Schorr, Norman A., 2nd Lieut.  
Slote, Leslie G., Ensign  
Storch, Herbert, S 1/c R.T.

The following is a list of  
promotions in rank:

Gluckson, Al, Cpl.  
Gluckson, Marvin, Cpl.

Goodman, David S., 1st Lieut.  
Jaffe, Harold L., Sgt.  
Klebanow, Bert, Ensign  
Leshaw, Stanley, 1st Lieut.  
Levenson, Edward L., Sgt.  
Levy, Howard S., F.O.  
Model, Bernard, Cpl.  
Model, Stanley A., Sgt.  
Rauch, Hobart, Sgt.  
Roberts, Alfred, 2nd Lieut.  
Roth, Sidney, Sgt.  
Sandler, Henry, Capt.  
Schwartz, Irving, Cpl.  
Seeger, Israel, Lt. Sr. Gr.  
Steinberg, B., Lt. Jr. Gr.

## THE MURDERED CITRON

[Continued from page 12]

else, so that he might be able to drink tea with milk and enjoy the Festival.

"Zalmen wants the palm and the citron," said my mother to my father.

"Open the cupboard, and take out the box, but carefully," said my father.

He himself stood on a chair and took down from the top shelf the palm, and brought it to the carpenter.

"Here, make the blessing," he said. "But be careful—in Heaven's name be careful!"

Our neighbor Zalmen was a giant of a man—may no evil eye harm him! He had two hands each finger of which might knock down three such Leibels as I. His hands were always sticky, and his nails red from glue. And when he drew one of these nails across a piece of wood, there was a mark that might have been made with a sharp piece of iron.

In honor of the Festival, Zalmen had put on a clean shirt and a new coat. He had scrubbed his hands with soap and sand, but had not succeeded in making them clean. They were still sticky and the nails still red with glue.

Into these hands fell the dainty citron. It was not for nothing Moshe-Yankel was excited when Zalmen gave the citron a good squeeze and the palm a good shake.

"Be careful, be careful," he cried. "Now turn the citron head downwards, and make the blessing. Carefully, carefully. For Heaven's sake, be careful!"

Suddenly Moshe-Yankel threw himself forward, and cried out, "Oh!" The cry brought his wife, Basse-Beila, running into the Tabernacle.

"What is it, Moshe-Yankel? God be with you!"

"Coarse blackguard! Man of the earth!" he shouted at the carpenter, and was ready to kill him. "How could you be such a coarse blackguard? Such a man of the earth? Is a citron an ax? Or is it a saw? Or a bore? A citron is neither an ax nor a saw nor a bore. You have cut my throat without a knife. You have spoiled my citron. Here is the top of it—here, see! Coarse blackguard! Man of the earth!"

We were all paralyzed on the instant. Zalmen was like a dead man. He could

not understand how this misfortune had happened to him. How had the top come off the citron? Surely he had held it very lightly, only just with the tips of his fingers? It was a misfortune—a terrible misfortune.

Basse-Beila was pale as death. She wrung her hands and moaned.

"When a man is unfortunate, he may as well bury himself alive and fresh and well, right in the earth."

And Leibel? Leibel did not know whether he should dance with joy because the Lord had performed a miracle for him, released him from all the trouble he had got himself into, or whether he should cry for his father's agony and his mother's tears, or whether he should kiss Zalmen's thick hands with the sticky fingers and the red nails, because he was his redeemer, his good angel. . . . Leibel looked at his father's face and his mother's tears, the carpenter's hands, and at the citron that lay on the table, yellow as wax, without a head, without a sparkle of life, a dead thing, a corpse.

"A dead citron," said my father, in a broken voice.

"A dead citron," repeated my mother, the tears gushing from her eyes.

"A dead citron," echoed the carpenter, looking at his hands. He seemed to be saying to himself: "There's a pair of hands for you! May they wither!"

"A dead citron," said Leibel, in a joyful voice. But he caught himself up, fearing his tones might proclaim that he, Leibel, was the murderer, the slaughterer of the citron.

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## THE HIGH HOLYDAYS

[Continued from page 7]

After the Mincha service, it was an old custom to allow oneself to be flogged. This ceremonial is already mentioned in Machzor Vitry, composed in the early 12th century by a R. Simcha, a pupil of Rashi. The method of application was as follows: straw was spread on the floor of the vestibule of the synagogue; the person who submitted to the flogging lay down or stooped down. Some poor Jew generally the beadle of the congregation, lash in hand, administered the flogging. While lightly wielding the lash, the flogger recited a verse, Ps. 78, 38, three times, adding up to thirty-nine words. Thirty-nine lashes was the number legally permitted in biblical law. While being whipped the miscreant recited the confession of sin. But the one who applies the lash went through the punishment so quickly that the flogged one hardly had time to complete his confession. After this ordeal, the beadle received a small sum for his trouble from the person scourged. The ordeal was an act of contrition only, and did not involve any bodily suffering.

After the "Malkoth," flagellation, one went home to his family for the last meal of the day. Care was taken not to make the food too spicy so as to cause excessive thirst.

This final meal is followed by the blessing of the children by the father or by a pious old grandfather. There is a fixed formula for the blessing, which is so impressive that tears are apt to flow from the eyes of both parent and child.

A religious Jew of the older generations would be early at the Synagogue on Yom Kippur Eve, about an hour or more before the regular service. One who has experienced this moment in his early years can hardly erase it from his memory. There was the Synagogue filled with the many candles, large enough to last through the entire twenty-four hours or more. There were the aging white-bearded men garbed in garments of white, the "kital," intoning certain Psalms or uttering that endless prayer known as the "Tefillah Zakah." It was a striking scene, and left one with the feeling that man is not all of the earth. One forgot at this instant the petty strifes, the hurly-burly of everyday life.

Of course, the greatest evening service of the year followed and was ushered in by the ever famous Kol Nidre. The words of the Kol Nidre have brought upon the Jew many unfounded accusations and much suffering. Kol Nidre's date of composition is unknown. It must, however, have been very early, because its use was condemned by the early Babylonian Gaonim and later even by the great Hai Gaon (937-1038). Its use was also denounced by some German authorities. R. Jacob Tam (12th century), a grandson of Rashi, realizing that its use could not be stopped because of its popularity, emended its wording to comply more adequately with the Jewish laws of vows and oaths. This emendation was accepted in Germany, where the influence of R. Ram was very great, but was not accepted in Spain. Therefore the Sephardic Kol Nidre differs somewhat from the Ashkenazic. In the "Decisions" of R. Asher b. Jechil, at the end of the Tractate Joma, a full discussion of the legality or illegality of this popular ritual is found. The text of Kol Nidre used in the Sephardic and Ashkenazic rituals is Aramaic. There is, however, a Hebrew text in use in the Italian ritual. At the present time, the words and context of Kol Nidre have little appeal. Many pious Jews resort to the old method of annulment of vows by appearing before a qualified court of three judges sometime between Rosh Hashonah and Yom Kippur. This public avowal of Kol Nidre has no purpose or meaning to them. It is the sublime melody, probably of Spanish origin, which stirs the emotions of every faithful son of Israel. Kol Nidre is chanted thrice in a crescendo in order to accommodate late-comers. The first mention of the Kol Nidre melody is found in the Talmudic discussions of R. Mordecai Jaffa (1530-1612), Rabbi of Posen.

There is a fuller description of events during the Temple service of Yom Kippur than of any other Holy Day of the Jewish Calendar. The entire chapter of Leviticus 16 is devoted to a description of what Aaron, the High Priest, and his successors are expected to perform. The Mishna Yoma (chapters 1-6), a very old text of the Mishna, gives a vivid de-

scription of what actually occurred in the Temple of Jerusalem during the Second Commonwealth. In a general way, the Yom Kippur service follows the ordinary pattern. There are many hymns and prayers known as "Piyutim" scattered and interspersed throughout the services. These "Piyutim" were composed by various pious Rabbis and saints of all ages. Some of these hymns, especially in the Spanish ritual, were created by great poets and very pious and devoted Jews like Ibn Gabirol, Juday Hol-evi and Moses Ibn Ezra. Every service on Yom Kippur concludes with Selichoth and the stereotyped confessional.

Some aged Jews of the generation almost entirely gone were accustomed to spend the entire twenty-four hours in the Synagogue. In the old "Machzorim," the holiday prayer books, they found sufficient material to occupy them during the entire length of their waking hours. The order of the service on the Day of Atonement are as follows: Shahareth, a very long service, the reading of the Torah (Leviticus 16), the Haftarah (Isaiah, Ch. 57, 14-58, 16), Musaf, Mincha, Neila and Maariv. Yizkor, the Memorial service, comes immediately after the reading of the Torah. On Yom Kippur six persons are called up to the Torah, except on Sabbath, when seven are called. The official time of the Musaf service is one o'clock, so as to synchronize it with the time of the "Aboda" at the "Temple." R. Jacob b. Asher tells us that his father used to pray Musaf by himself if he saw that the hour was getting late.

During the Musaf service there are four kneelings and prostrations. The first instance is before the "Aboda," when Oleni is recited just as before "Malchroth" on Rosh Hashonah. The other three times in the "Abodah" when the High Priest utters the glorious name of God and "all knelt and prostrated themselves and made acknowledgment, falling on their faces."

The "Musaf" service of Yom Kippur, as do all other services of the day, concludes with the "Selichoth" and the lengthy confessional. In the "Selichoth" we find the lamentation "Eleh Ezkro," a martyrology depicting the martyrdom of prominent Rabbis and leaders. A similar



story is found in the "Kinnah" (lament) "Arzeh Ha'lebanon" recited on Tisha b'Ab. In both cases, there is no historical sequence. The martyrs mentioned did not live at the same time. However, the tenseness and simplicity of this "Selicha" "E'leh Ezkro" brings home to our minds the martyred life of the Jew at all times.

The Mincha service of Yom Kippur lasts about an hour and a half. A regular Kedusha is recited in place of the short one generally read for Mincha. Before the Amidah, a portion of the Torah is read (Lev., Ch. 18). Three men are called to the Torah. The third person called to the Torah reads the Haftarah, consisting of the entire book of Jonah to which are added the last three verses of Micah. The Mincha end with the usual Selichoth and the confession.

The Neila service can be made very impressive. It is not long but very serious and touching. It is prayed during the time of the day when people are most impressionable, when the day is almost spent, when the sun sends its rays slantingly above the tree-tops, when the members of the congregation are tired with prayers and fasting. Added to this is the feeling of awe and expectancy after a day spent in prayer and self-imposed punishment. In many synagogues, the entire congregation takes part in the melody of the opening Kaddish, a popular tune in the minor key. After the Neila service, "Abinu Malkenu," omitted after the other services on Sabbath, is recited, even on the Sabbath. The Neila concludes with the sounding of the Shofar, too, even on the Sabbath.

The week-day evening service follows, at which a large portion of the congregation does not attend. However, the most faithful remain to the end. All go home after this to partake of a sumptuous meal. The pious, however, do not gorge themselves with food, but break their fast lightly and make a beginning in the construction of the Sukkah.

Manual labor is prohibited on Yom Kippur just as on Sabbath, but the punishment meted out to transgressors is not as severe as on the Sabbath. There are seven afflictions to which the law requires us to adhere. One must abstain from eating and drinking, from bathing

and the use of ointments, from being shod and from co-habitation. The first two prohibitions, that is, eating and drinking, are to be more strictly observed than the others. The purpose is that all worldly pleasures should be surrendered on this day.

Yom Kippur is a day set aside for repentance and forgiveness. It is understood, however, that forgiveness will not result altogether because of remorse and flagellations. Atonement is not acquired because of self-imposed afflictions and perfunctory recitation of prayers. The Jewish sages make this very clear. Iniquities towards God may be atoned for on the day of Atonement, but sins against

our fellow-men are not forgiven on Yom Kippur. Therefore in former days Jews were busy before Yom Kippur appeasing and pacifying those they had injured and insulted or otherwise wronged. The same duty rests with the injured as well as with the one who did the harm. To be too obstinate in granting one's excuse when an apology is offered is also an unforgivable misdemeanor.

Succoth is the most joyous as well as the most ceremonious of all festivals. There are the Sukkah and the Hulab and the Ethrog and other species, and the services in the synagogue which present individual aspects on five of the nine days of the festival.

## THE FREE PORT COMMUNITY

(Continued from page 7)

I walked among the refugees as they sat on the benches and on the grass scattered throughout the camp. I saw a ragged-clothed elderly man standing alone near a tall tree. He seemed happy to meet a Jewish reporter who could speak Yiddish, and told me he was from Poland and that he had escaped from the Warsaw Ghetto in 1941. His wife and son had been sent to the "death-houses in Poland." This man asked me whether they would serve the refugees kosher food. When I replied in the affirmative, he was pleased.

"Now I will say my prayers to the Lord and rest here. Yes, I shall say prayers every hour." He kept looking dreamily at the horizon when I left him.

A little boy of four years passed by with his mother. I offered him some candy. He put it into his pocket. "Eat it," I told him, "it's good." He took some more candy from me, and put that into his pocket too.

"In Europe," his mother said, "he always saved food. We all did."

Slowly the refugees are losing some of the tenseness under which they have been living these past few years. They are very anxious to work and help in the administration of the camp. They want to learn and they want the children to start attending classes. They want to stop concentrating on questions of eating and find interests in other things.

But they are deeply embittered. Many

asked me how many Germans we have killed so far. And no matter what the answer was, they always commented, "not enough." Those with relatives here are anxious to contact them, to pick up the strands that were severed when the Nazis marched into their lives.

In the synagogue which has been set up at the camp services are held daily. The elderly men have relearned the singing of the Psalms and each evening you can hear the words of David in praise of the Lord floating out above the grounds.

I will not say that the refugees are happy to be here. Certainly, they are relieved and grateful to the United States. But they think of the future. They think of having to go back to the "old country." And they are tired—tired of wandering and floating around like jetsam on the sea. They know they are welcome to remain here for the war's duration. But they want more than that. They want to be given a chance to earn a living, to find respect in a democratic community. And above all—they want rest.

As one rabbi put it, a "Makom Miklat."

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Send the "Review" to a boy in service and keep him informed about Jewish events and problems

## "IN THY LIGHT WE SHALL SEE LIGHT"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion—both Jewish and Christian—to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

*"In Thy Light We Shall See Light"*

(Written by Joseph M. Schwartz — Born 1879; Died 1944 — Pres. of Brooklyn Jewish Center 1932-1942 — Vice Pres. of Consolidated Taxpayers Mut. Ins. Co. 1938-1944)

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# *The Brooklyn Jewish Center Review*

*October, 1944*

## RELIGION AND LAW

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## THE NEWS OF THE MONTH



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Subject:

"Post-War Jewish Reconstruction"

NOVEMBER 27th

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## Young Folks League Meetings

Every Other Tuesday Evening at  
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Quizz Program

November 14th

Movie:

"Mediterranean Miracle"

Zionist achievements in the  
Near East

November 28th

Talk by a Chaplain

recently returned from over-  
seas

December 12th

Chanukah Party

December 26th

Play given by the members  
of the Young Folks League  
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A SOCIAL PROGRAM FOLLOWS  
EACH MEETING

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# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVI

OCTOBER, 1944 — HESHVAN, 5705

No. 7

## A SERVICE TO ZIONISM

**E**ACH of the two major political parties in the United States, the Republican and the Democratic, has a plank in its current political platform favoring the implementation of Jewish Zionist aspirations in and to Palestine. The Republican plank states in part: "In order to give refuge to millions of distressed Jewish men, women and children driven from their homes by tyranny, we call for the opening of Palestine to their unrestricted immigration and land ownership, so that in accordance with the full intent and purpose of the Balfour Declaration of 1917 and the resolution of a Republican Congress in 1922, Palestine may be constituted as a free and democratic commonwealth." The Democratic plank reads: "We favor the opening of Palestine to unrestricted Jewish immigration and colonization, and such a policy as to result in the establishment there of a free and democratic Jewish Commonwealth." Thus, both parties unequivocally approve and give sanction to the realization of the Zionist aims.

The implications of these two planks are indeed far-reaching. The immense force behind their words will strengthen, stimulate and inspire favorable public opinion throughout the world and will be of tremendous value to the Zionist cause. The instant acclaim given to these resolutions by the Jewish press but partially bespeaks their importance. Palestine has now become more prominent on the national and international agenda. In Houses of Congress, the pending resolutions favoring a Jewish Commonwealth will undoubtedly soon be brought up for a vote. "For realistic as well as spiritual reasons"—to adopt a phrase in the Atlantic Charter—it was necessary to take the Zionist question out of party poli-

tics. The platforms quoted acknowledge that Zionism is not a controversial political issue.

However clear it is that the leaders and the rank and file in each party have long been in sympathy with the Zionist cause, it must be recognized that much activity was required to crystallize this feeling into the concrete form represented by these planks. The adoption of the Zionist plank in the Republican platform was the first in the history of this country. It may be of historic interest to know who was instrumental in initiating, planning, and organizing the considerable work necessary to build this plank into the platform.

It is with much pride and pleasure that we record the fact that a great share in the success of these labors belongs to Hon. Nathaniel L. Goldstein, Attorney General of the State of New York, and a member of our local Zionist District No. 14 and of the Governing Board of the Brooklyn Jewish Center. Foreseeing vividly the challenging opportunity for constructive and just action by his party, he pressed upon Republican leaders with the urgency of a resistless claim, this plea for human liberty. Keenly aware of the significance of such a plank, he became a persistent and vigorous advocate of it and strove indefatigably to have it become a part of the Republican platform. He, together with other genuine friends of Zionism, many of whom he enlisted in the cause, rallied together to insure its adoption.

The loyalty and industry displayed by Mr. Goldstein in behalf of this sacred cause was in accordance with the humanitarian and public-spirited action consistently taken throughout this nation's history by its highest officials. Once more an example has been set which well

deserves emulation by others of our people in public office.

Every man who cherishes the ideals of Zionism, be he Jew or Gentile, should have the courage and determination to put his influence to the advancement of the Zionist cause. Justice and decency call for no lesser action.

Let it not be imagined that these Zionist planks are a consummation of Zionist endeavors by the parties. They are but material to be faithfully used and earnestly implemented in the creation of a Jewish Commonwealth in Palestine. Whether these party resolutions will be revered in execution and utilized to their full potentiality—whether they will be treated as planks for party ends or planks for the ends of the party—will depend on the degree of further sincere and effective aid which the devotees and friends of Zionism like Mr. Goldstein will render in the future.

—LOUIS J. GRIBETZ.

## The Zionist Convention

**A**T THE recent Forty-seventh Annual Convention of the Zionist Organization of America, the strength and vitality of Zionism in this country was once more made manifest. From all parts of the country, hundreds of Zionist delegates gathered to rededicate their efforts in behalf of a Jewish Commonwealth in Palestine. With earnestness and enthusiasm, they diligently applied themselves to the many problems connected with the achievement of this goal.

Their deliberations were immeasurably aided and heartened by the inspiring and unequivocal message sent by the President of the United States that he favors the establishment of Palestine as a Jewish Commonwealth and will endeavor to bring about this end. They were likewise

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

**O**CTOBER happens to be an anniversary month in my Rabbinate in the Center, and I cannot let it pass without some reminiscences. This is, of course, no time for celebrations. With our boys in the armed forces—many on the fields of battle—we cannot think of festivities and rejoicings. Please, God, when the war will be over and the world will enjoy peace, our hearts will want—though belatedly—to commemorate in joyous fashion events which we permit today to pass by without any special ceremonial.

This month marks the twenty-fifth anniversary of my ministry at the Brooklyn Jewish Center. It was on an evening during *Chol Hamoed Succoth*, in 1919, that a group of men called at my home to extend to me the call to become their Rabbi in an institution which was not yet in existence except in their own minds. I recall that visit as if it were but yesterday. Some of that group, alas, are no longer in the land of the living. The majority of that group are, thank God, still among the active forces in the Center.

I recall quite vividly the enthusiasm with which they described the plans they envisaged for a new type of Synagogue—one that should serve all the needs of the community one that should be all-embracing in activities, one that should inspire a new interest in Jewish thought and Jewish life. As I look back upon that scene, I admire the daring and the courage of those few men who spoke in terms of an undertaking so vast that it was unheard of. And I think now with pride of their desiring the services of a Rabbi even before a spade of earth was dug for their contemplated structure.

I was quite young then, and it was a grave decision which I was called upon to make—to give up an active pulpit which was already making its mark in the community, for something nebulous, something that was a mere hope, a vision. But I could not withstand the contagion

of their enthusiasm, their faith, their determination. I gladly threw my lot with that small group and today we look back upon a quarter of a century of achievement in the up-building not only of a great institution, but also an active living Jewish community.

We were impatient to begin. Our dream took such hold of all of us that we were anxious to see it quickly realized. I recall how we rented a store on Eastern Parkway, near Albany Avenue; how we transformed it into a neat chapel for services, and also into the official headquarters of our project. I recall how soon thereafter there came to me a very young man, who applied for the post of executive secretary. I spoke to him only for a few moments when I realized that he was the man for us. He won me by his sincerity, his Jewish background, and the enthusiasm with which he regarded this new venture. That young man, Joseph Goldberg, is with us and he has won the esteem of all who were and have been associated with the Center.

I recall every step in the process of the erection of our building, the many celebrations we had to commemorate each milestone of progress; how we started our religious services in the gymnasium hall as soon as we could cover it with a temporary roof, how we instituted our Hebrew School in improvised classrooms on the floor where we now have the men's and women's check rooms, how we started our Forums in the same hall which served as a temporary synagogue. And I recall vividly the eager and enthusiastic response of the Jews of our community to every feature of the activities which we offered. It was not an easy task that we undertook. There were many who had no faith in the response of the Jews of our community to our plans. "Brooklyn Jewry is not yet ripe for such an institution," we were told again and again. But the enthusiasm, the faith and courage which those pioneers of the

Center showed in presenting their plans to me when they sat in my house that evening twenty-five years ago, never forsook them nor us, and the result is known throughout the world today.

It was not only a building that had to be erected; a program of activities within the building had to be fashioned, and we had no precedent to follow. Ours was a pioneer institution; the Center movement was in its infancy. Even in our religious services we had to fashion and to create something new, a service in keeping with the ancient traditions and yet so developed as to take into account the new age in which we lived. We had to pioneer in the field of Jewish education, and the Center Academy, which today is taken as a model in so many communities is again the result of such pioneering. Our Forum, our Hebrew School, and all our varied present activities, had to be planned and initiated as something new in Synagogal activity.

It all looks so simple now; we do not realize what effort, what thought, what planning it all entailed. We could not confine all our labors to the institution alone. There was a community to be built, there was Jewish life that had to be directed guided and inspired throughout the entire boroughs—and even beyond the borders of our borough. Yes, it all looks quite simple now, but in all humility I may say as I review these twenty-five years that it was a gigantic task. That some measure of success crowns our efforts is due to the grace of God, and also to the fact that in all these years we were privileged to enjoy the whole-hearted cooperation of everyone connected with our institution.

Our work is far from finished. There is still much that needs to be achieved. But neither I, nor any of that group that called on me twenty-five years ago, have today the vigor that we enjoyed then. I have the right, I believe, to ask now for an even greater measure of help and cooperation than ever before. And I now feel that I shall not be disappointed.

As I contemplate the completion of this quarter of a century of service in our Temple of God, I offer a heartfelt prayer of thanksgiving to our Father in Heaven that He has granted me life,

[Continued on page 23]



*Jewish Rights in Poland  
Stem from 1000 Year Old Settlement*

## JEWISH PRIORITY IN POLAND

By HAROLD BERMAN

**D**URING Poland's brief twenty-year interval of independence between the two wars the Jewish problem loomed large in the Polish political and economic fields. Her professional politicians invariably magnified it into a first-rate national problem, her school teachers had introduced special "Jewish benches" into the class rooms even before Nazi Germany did, her journalists kept their anti-Jewish agitation hot in their writings, her business leaders continued to incite the poverty-stricken peasants and underpaid city proletariat against the Jewish laborers and traders. From these multiple and malicious agitations one would naturally have had the impression that the three million Poles of Jewish stock were recent arrivals in the land, as recent at least as the German settlers in the East Prussian Polish provinces snatched by force in the latter half of the eighteenth century.

But Polish history proves that the Jewish settlement in Poland dates back more than 1,000 years, and most likely goes back even further than that for much of the record survives only in folk lore and legend. It is safe to say there is no other Jewish settlement in Europe, barring Spain, around which there has grown up such a body of legend as about the Jewish community in Poland.

The Polish Christian majority persisted in describing the Jewish inhabitants as strangers in the land, and not infrequently advised them to "go to Jerusalem!" But history and tradition confirm the claim of the Jew to Poland as the homeland of his ancestors for practically as long a period as that of the other elements of the present population, and certainly as long a time as the Norman-French have been settled in England, or the Russians have occupied the greater part of their present territories.

The small Polish town of Wronki, in the former German-Polish province of Posen (Poznan in Polish) celebrated twelve years ago the millennial anniversary of the local synagogue, which was erected in the year 932. This synagogue, a modest structure of stone, still was standing on the old site and on the old foundation erected one thousand and twelve years ago, though it has been rebuilt several times. Whether it still is

standing one cannot of course tell. The building proper as well as the interior architecture are of more recent date. During a recent renovation of the venerable structure an inscription bearing the Hebrew date of "4693"—932-3 of the current era—was discovered under the thick dust accumulated on one of the beams.

Local tradition, a tradition that has been current for centuries in the district and handed down from generation to generation, tells the story of this synagogue as follows:

In the year 932 a group of 63 travel-weary Portuguese Jews, who had escaped from the persecutions of their own distant homeland, arrived in the town of Wronki and craved the permission of local Polish authorities to settle in the town and practise the rites of their religion. This permission was readily granted. Some of their compatriots followed them soon thereafter. They came, settled and rebuilt on the new soil their ancient mode of private and communal life, and commemorated the great event within the walls of the first house of worship erected by them in their newly-found home. This synagogue is (or was) the oldest house of worship dedicated to any faith extant in modern times in all Poland. All Poland's churches and cathedrals date from a much later time. As a matter of fact, it is on record that the Poles were pagans at the time that this group—and other groups—of Jews settled on their soil, and that they did not adopt the Christian faith until a considerable time thereafter; some of them (the inhabitants of the Grand-Duchy of Lithuania, for instance) not until three hundred years later.

The stories current about the Polish-Jewish settlement are unusually interesting. As found in ancient Polish-Jewish communal records, its history runs about as follows:

"In the year 4653 (893 of the Common Era), a group of Jews, weary of the persecutions that they were undergoing

'in the land of the Franks'—which then included both the territories of present-day Germany and France—decided to leave their native land and seek refuge wherever they could find safety for themselves and their families. As they came to the open country they stopped and prayed. 'Whither?', they asked. As they prayed a 'tablet' fell down from heaven with the words 'go to Poland' inscribed on it. The refugees were overjoyed at this manifestation of Divine guidance, and directed their steps towards that strange and unknown land."

Not all the refugees out of "the land of the Franks" proceeded to Poland, however, not being sure of the reception awaiting them there. They selected a delegation of representative men, led by R. Jechizkiah Sephardi, R. Akiba Estremadura, R. Emanuel Askloni, the mathematician R. Levi Bachri and the philologist and grammarian R. Nathaniel Barceloni, to proceed to Poland and plead with its rulers to grant a home to their people.

The delegation proceeded to Poland, arrived at Gnesen, the capital city at the time, and duly presented itself to Prince Lescheck, the ruler of the country. The delegation, we are informed, found the Prince in the Temple, "engaged in the worship of his idols." As a token of their good will they presented the Prince with a "Golden Mountain"—a heap of gold evidently. The Prince listened to their prayer and then turned to their spokesman, the mathematician, Rabbi Bachri, and said:

"Wait for three days and I will answer you as my gods dictate."

The delegation departed, and then the priests who had observed the Prince in conference with the strangers, turned to him and asked: "Who are these people?" The Prince informed them that they were Jews out of "the land of the Franks" who had come to implore him to grant their people a refuge from

the persecutions of their hard masters in their old home. The priests advised him to grant that boon only on condition that they undertake and solemnly swear to "bring down the rain, by praying to their God, whenever needed." When the three-day period of waiting was over, the Jews were sent for and the Prince said to them:

"My land is open to you; you may settle wherever you desire, and I will make a treaty with you giving you the right to live anywhere in my country and bring down the rain, rain of fruitfulness, by your prayers." The Jews answered: "Deliverance is in the hand of God." Whereupon the Prince had the treaty duly drawn and confirmed by his seal, granting them not only the right to settle in all his dominions, but also the right to maintain their own courts of law and their communal life. The Jewish ambassadors left his presence with a copy of their charter in their hand, returned to their native land and informed their co-religionists of the haven that God had sent to His sorely-beset children. Jews flocked from far and near to travel to their newly Promised Land, the only restful oasis in the scorching desert of a Europe-wide persecution at the time.

In due course an intriguing lore grew up around this new home. There arose the legend that the very name of the country was of Jewish origin. "Polen," so it was said, was a compound of the two Hebrew words: "Po Lin," meaning "here shalt thou rest," or find an asylum. But if this is mere fancy, there are other stories which are based on better evidence. There are ancient Polish coins in the possession of private collectors and museums today bearing inscriptions in both Polish and Hebrew. On one side of the coins there is an inscription in Hebrew, "Meshka Melech Polski" ("Moses, King of the Poles"), while on the other the same is repeated in the Polish language but in Hebrew letters, "Meshka Krul Polski." These coins might have been minted by a Jewish master of the mint—of which there were quite a few in Poland at various times. Yet there is a possibility that they might have a more literal meaning. There are many tales about Jewish Kings who ruled in Poland at one time or an-

[Continued on page 23]

## NEW BOOKS

"The Lionhearted," by Charles Reznikoff. The Jewish Publication Society of America.

THE historical novel is today more popular among lovers of good literature than ever before, and rightly so. For truth is often stranger than fiction, and history offers many an incident which is rich in dramatic power and splendid material for the writer with a gifted imagination.

Charles Reznikoff, who is well known as poet and novelist,—he was for many years a member of our community,—has written a fascinating novel, "The Lionhearted." The events portrayed take place in England in the latter part of the 12th century, during the reign of King Richard I, commonly known as "the Lionhearted" because of his daring feats during the Third Crusade. But the story reveals that the true "lionhearted" of the King's day were the Jews who dwelt in his kingdom, who, though weak in physical strength, were rich in spiritual greatness. The plot is built around the coronation of Richard and the riots against the Jews which accompanied that event. There is a beautiful love story,—told in the tradition of the great classics—in which human nature is studied and revealed with genuine artistry.

The author has evidently done much research in the chronicles and other sources of that period. He gives an excellent picture of the social conditions of the people, Jew and Gentile, of that day, and the reader is given a clear understanding of the historical forces which compelled the Jew to assume the role of money-lender and which made his position in life so precarious. Reznikoff interprets in scholarly fashion many of the religious customs and observances practised by Jew and Christian in those days. But all this is subordinated to the main currents of the story, which is beautifully told, and holds the reader keenly interested from beginning to end.

Reznikoff writes with ease, and fine style. He has a happy way of saying much in the briefest sentence. In de-

Reviewed by  
Dr. Israel H. Levinthal

scribing the rioters setting out on their devilish work, he says: "The idlers and rogues began to tumble out of the taverns to be drunk on blood of men and women, that exquisite drink."

"The Lionhearted" is an event in Jewish literary creativity, and the Jewish Publication Society of America deserves hearty congratulations upon its choice of so fine a work to offer to its subscribers. Both Jewish and English literature have been enriched by this important novel.

"A Word In Season," by Rabbi Louis Hammer. Judaica Publishing Co.

RABBI LOUIS HAMMER, who is well known in Brooklyn, has published a collection of sermons and addresses which he delivered on various occasions, under the general title, "A Word In Season." The volume contains an introduction by Dr. Max Arzt, of the faculty of the Jewish Theological Seminary, and a Preface by the writer of this review.

Rabbi Hammer takes preaching seriously, and the sermons printed in this book show much thought and diligent devotion to the art of preaching. They display fervor and zeal in behalf of the fundamental truths of our faith. In the spirit of the traditional *Drush*, he bases his sermons and addresses on fine Rabbinic homilies, which he develops with ability.

Most of the sermons deal with the Holy Day and Festival themes, and interpret the underlying philosophy inherent in these important events.

One of the talks of special interest to our community is a Memorial Address which he delivered at the Brooklyn Jewish Center Service in memory of the sainted Mr. Benjamin Hirsh, in which he feelingly expresses the affection and regard all of us felt for that noble teacher in Israel.

The book is well printed and makes a worthy addition to Jewish sermon literature.



*The following is the text of a speech delivered by Mr. Gribetz over Station WQXR at the invitation of the National Conference of Christians and Jews.*

## RELIGION AND LAW

By LOUIS J. GRIBETZ

IT IS an honor and a privilege to speak under the auspices of the National Conference of Christians and Jews. This organization is a luminous symbol of Democracy and a vivid, practical expression of the American way of life. Its remarkable progress and its ever-increasing influence are but partial evidence of the great function and service it renders. Since its inception, it has endeavored to interpret and make clear to all in this land the ideals of Americanism.

The Conference believes that every man is the creation and sanctuary of the Deity and possesses inner spiritual power and substance. It believes that every human being has a character and an individuality of his own with capacity to love and adore God and should be permitted and even assisted to do so. It regards any man who obstructs another in the enjoyment of his religious rights and heritage as darkening his own moral powers and as disparaging the moral faculties given him by the Creator.

This organization is founded upon and motivated by the principles which gave birth to the American nation and which have developed its social and political consciousness. They are today as essential to its well-being as they were in the colonial days. The Conference truly exemplifies the ideas inherent in our Constitution. It teaches that at the root and foundation of free government there must always be men and women who should seek to attain self-respect and self-reverence through fulfilling the commandment "Love thy neighbor as thyself."

The subject I have been asked to discuss this afternoon is "Religion and Law." To do so in less than a quarter of an hour is like attempting "to pack infinite riches in little room." With regret, I shall have to omit much that is pertinent, and to limit myself to a few broad observations.

Law and religion, each is concerned with and affects large areas of human conduct. The intimate inter-connection between law and religion there is apparent. Law endeavors to define and con-

trol relationships among men in their external activity. Divorced from religion, law cannot successfully answer or regulate all the problems arising from such activity. It needs the animating force inherent in the ideals of religion which will establish wholesome and proper attitudes.

Religion is not addressed merely to man's attitude toward God. It necessarily has to be concerned with man's conduct towards his fellowmen. Consequently, it must utilize law as an instrument for beneficently and effectively expressing the social and spiritual conscience of man.

The close relationship between religion and law in this country and in England have been eloquently expressed throughout the centuries. In compiling the laws of England, King Alfred placed at the head the Ten Commandments. Blackstone said in his famous Commentaries that the Bible "had always been regarded as part of the common law of England." The eminent historian Lecky declared: "It is, a historical fact that in the great majority of instances, the early Protestant defenders of Civil liberty derived their political principles chiefly from the Old Testament."

In 1655, Rev. John Cotton, in publishing proposed laws for New England, gave marginal references to the Bible for each law. William Lloyd Garrison exclaimed: "Take away the Bible from us and our warfare against intemperance, and impurity, and oppression, and infidelity, and crime is at an end. We have no authority to speak, no courage to act." To vindicate the sovereignty of the people and their right to choose their own representatives, the American colonists appealed to Exodus: "Provide out of all the people, able men such as fear God, men of truth, hating covetousness." The Declaration of Independence invokes the aid of the "Supreme Judge" of the world and the "Protection of the Divine Providence."

At all times, a people's conception of religion has had a vital influence on the nature of its legal system. In ancient days law was largely an outgrowth of

religion, and legal rules and religious rules were intermingled. A religion that was crude and base was reflected in a legal system that was barbaric. On the other hand, a religion permeated by loftiness and nobility manifested its ideals in a legal system that was humane and just.

The ancient historian Herodotus relates that in the 6th Century, B.C., an Egyptian King, ordered the construction of a canal between the Nile and the Red Sea. 120,000 laborers were worked to death in that enterprise. The deaths of these human beings were accepted uncomplainingly and as a matter of course. No one rebuked the King for his inhuman cruelty.

Another ruler, a contemporary of the Egyptian King, forced workmen to build palaces for him. The prophet Jeremiah came to this King's palace and said:

"Woe unto him that builds his house by unrighteousness, that uses his neighbor's service without wages, and gives him not his hire. Therefore, thus saith the Lord, concerning Jehoiakim, King of Judah: They shall not lament for him. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." (*Jer.* 22:13.)

Why did the atrocious crime of the Egyptian ruler go unrebuked and unpunished and why did the lesser crime of the ruler in Palestine incur the wrath and condemnation of the Great Prophet? The answer lies in the respective conceptions of God which these countries had. Egypt was an idolatrous, pagan country. Its conception of God was zoomorphic. It worshipped gods in the shape of the lower animals. The king was a god and had a Divine right to govern wrong. Since there was no true vision of God there was no respect for man. Human life had little or no value. Man was insignificant: a thing, a tool, a chattel. He could be used and discarded as a



piece of property.

In Jerusalem, idoltry and paganism were condemned; ethical monotheism was enthroned. In Egypt, the King was a god and had a Divine right to govern. In Israel, God was King and the temporal ruler was subject to the law of God. God was a vital force for righteousness and justice, love and mercy. God is the lawgiver and ruler judge of Israel. Accordingly, man, as a rational, ambitious moral being, the creature of God, was treated with humanity and decency.

In ancient Greece, laborers were regarded as mere chattels without the rights and dignities of human beings. Aristotle said: "Labor stupefies both mind and body and deprives man of his natural dignity. The title of citizen belongs only to those who need not work to live." In the Bible, however, a laborer was conceived and treated as a servant of God, a co-worker, a fellow laborer. "He who produces for the sake of the perpetuation of the world shares in a Divine work."

The Jewish law, following the religious conception, erected safe-guards for the laborer. Not only the law of humanity but the law of property gave him protection. Thus, since a poor man lives from hand to mouth, the law provided that a laborer's wages had to be paid promptly. "The wages of a hired servant shall not abide with thee all night until the morning." (*Leviticus*.) The late Professor George F. Moore, the noted authority on religion, said that the Rabbinical legislation governing laborers, based on *Leviticus*, "is guided and controlled by the moral and social principles which are equally a part of divinely revealed Torah."

Down to the present day, social legislation has been profoundly influenced by religion. Civil laws giving protection and security to workers are but an exemplification of the high moral and ethical principles inherent in religion.

In the field of family law the influence of religion has been most profound. In the cultured as well as barbarous nations of antiquity where high religious ideals did not prevail, the law permitted incestuous marriages, the degradation of women, and the sacrifice of children. In Egypt, marriage with one's sister was permissible and usual. Civilized but

pagan Greece allowed a man to marry his half-sister. Persia permitted marriage not only with one's sister but also with one's mother or daughter. In those countries women and children had an abject status.

In the Bible, however, the family was central and basic to the social order. Chastity was of the greatest importance demanding domestic purity, sternly prohibited incestuous marriage. It gave dignity and position to women and children. The modern conception of marriage, flowing from the Bible, is that it is a sacrament or religious duty. The building of a home and the rearing of a family are holy purposes which cannot be fulfilled without marriage. Marriage is hallowed and sanctified by religion. Fundamental legal rules which today govern marriage and the family relation are derived from the Bible and principles developed by ecclesiastical authorities.

Our conception of equality of all men under the law has an antecedent in religious doctrine. In ancient Babylon, an ordinary person who was injured did not obtain the same redress as an injured nobleman. The Bible however, insisted on equal justice for all men. The hand or eye of the peasant was as valuable as that of the aristocrat.

So, too, the law treated the stranger and the homeless equally with the citi-

zen. The Bible sternly and vigorously commanded that there must be one law for the alien and the native. *Leviticus* (19-34) has these remarkable words: "The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself." The duty of loving the stranger is commanded 36 times in the Old Testament because he is a human being.

A great advance in the principles of justice was made when the voice of religion declared that there had to be an equitable relationship between the wrong and the remedy. Previously, the law permitted wild revenge, pitiless vengeance. Mutilation or death was the punishment for a trifling offense. The Bible made the wrongdoer liable only for the equivalent. The doctrine of a life for a life, an eye for an eye, and a tooth for a tooth, meant that money compensation comparable to the injury inflicted only was required of the wrongdoer. The infliction of the death penalty for property crimes was in force till recent times. Latter stealing, sheep stealing, pocket picking, appearing disguised on a public street.

Religion lays the greatest emphasis on the application of equity in law, on the tempering of justice with mercy. Our system of equitable jurisprudence which mitigates the rigor and harshness of the law has a counterpart in the Bible.

## LIFE AT THE EMERGENCY REFUGEE SHELTER

THREE babies about to be born at the Emergency Refugee Shelter at Oswego, N. Y., are raising citizenship questions which are puzzling the best legal brains of Washington's Treasury, Justice, and Interior Departments. The question involved is: Are these babies about to be born on United States soil entitled to United States citizenship?

War Relocation Authority officials have thrown up their hands at the question and expect it to go to the Attorney General for solution. The Department of Justice frankly admits that it does not now have the answer.

According to U. S. immigration and naturalization laws, any person born on United States soil, regardless of the na-

tionality of the parents, is entitled to U. S. citizenship. Is Fort Ontario United States soil? Do the children of refugees in this country on an emergency basis thus become Americans?

In view of the number of newly-weds among the refugees—there have been several marriages since the group reached the United States—the number of such problems for the legal staffs of Washington Departments may be expected to increase.

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Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

# LETTERS FROM SERVICE MEN TO CENTER MEMBERS

From Ira J. Lipson, S.K. 3 c.

(Son of Mr. and Mrs. Philip L. Lipshutz)

**D**EAREST LITTLE NANCY-GIRL:

I know that it's been a long, long time since Daddy wrote you a letter for your very own, but I'm sure that Mommy has explained matters to you so that you will forgive me.

I have been a very busy Daddy traveling great distances on big ships. I am sure Mommy has pointed out to you the kind of ships I have been on. The Pacific Ocean is much different from the Atlantic Ocean, in which you went swimming this last summer. It is blue and sparkling, sometimes just the color your eyes were when you were born. Incidentally, what color are your eyes now?

This ocean is also large, so large that it is hard for a grown-up to describe it, so I can't expect a little girl to realize its vastness. I have traveled over 6,000 miles in the Pacific since I have been in the Navy, and have seen so little of it.

I have seen strange places and strange people, but wherever I have gone I have seen cute little girls who remind me of you. Some are brown, some are yellow, others black, and of course there are little white girls in the Pacific area, too.

Naturally, I have not seen all these things alone. Wherever I go I have shipmates, sailor men who also have fine daughters and sons. None of us like the idea of being so far away from our darling Nancys, or Marys or Helens or Jimmys or Bobbys. But as I explained to you once before, your Daddy and all these other Daddys had no choice. Do you remember how you sat on my lap, and I stroked the back of your neck, and when I stopped you said "more"? Do you remember how we used to sit together and look at the pretty pictures in the magazines? Well, Daddy is away now, so that some day, soon, I hope, we can do those things again. Those bad men I told you about did not like such goings-on. They didn't like magazines of our kind to be printed, and they thought they were better fitted than

*The Review will publish periodically letters from our soldiers received by their families. Some of the most dramatic descriptions and stirring messages of our time are contained in the correspondence of servicemen. The letters presented here are fine examples of this type.*

Mommys or Daddys to bring up children. We couldn't allow that—could we?

Now it seems that some of these bad men are beginning to see the error of their ways. They are being punished by our Army in Europe, and pretty soon we can expect them to stop being bad and promise to be good people, who will be interested in their own families and affairs. Maybe they will try to be good parents, and if they do they will become good, civilized members of society. People who are good and kind and understanding to their children must be good and kind themselves. In order to lead and teach, the parent must be worthy of the responsibility. I hope that Uncle Sam realizes this, if and when he attempts to lead and teach the present step-children of this generation.

However, if the German people in Europe do reform, the battle is still only half won, for we have the same mentally distorted and emotionally twisted kind of people in the Pacific. I know you have heard a great deal about the Japanese. So have I. Right now I hate them, principally because they are keeping me away from you and Mommy. But they have been very, very bad to other people and must be taught the wrongness of their acts. When they learn their lesson, then I will be able to come home to you.

As you grow older and smarter you are able to understand more and more. But I do not really want you to understand all this now or for several years. Just remember that all Germans and Japanese are not bad. There are millions of little German and Japanese girls about your age who are suffering terribly because of the laxity and stupidity of their parents in electing and choosing and succumbing to evil leaders. I hope Mommy

and I are wise parents, and that all other parents are wise, or will be wise enough in the future to select with care and intelligence the leaders of our country. And more important, I hope we teach all you wonderful little Nancys the true responsibilities attendant upon good citizenship—interest in our government and civilization.

I hope God sees fit to instill in all of us tolerance and understanding. He has caused the entire world to suffer because He was displeased with us. It may seem unfair for the good to suffer with the bad, but it is only when the good do suffer that they realize that they may not have been good enough. When bad people suffer, they know the reason for their punishment, but good people must look around and seek the cause for their suffering. The reasons may be obvious to some few—but the majority of us are blind and innocently heedless. So, my little darling, when you pray for your Daddy to return to you, also pray that he and the world at large will have suffered enough to insure a better world hereafter.

I know you are being a good girl and giving pleasure to Mommy, Grandpa and Grandma. Daddy is very proud of you. God bless you.

DADDY.

**By Sergeant Irving Ross**

*With the Air Forces in France*

(Sgt. Ross is a nephew of Joseph Gold-berg, Administrative Director of the Center)

**D**EAR UNCLE AND AUNT:

All is well with me here in France. I spent my holiday in the Rothschild Synagogue in Paris. Through the cooperation of my officers this trip was made possible. I looked forward with great eagerness to this visit, and hoped to bring back many pleasant memories. Unfortunately it was not so. Since witnessing conditions in Paris, I've become disillusioned and embittered. Our people suffered greatly under the yoke of those collaborators. My first contact with Parisian Jews was in the Metro (subway). My buddy and I were on our way



to the Rothschild Synagogue. We took the Metro, but were lost in the rush. A stranger offered to help us. We told him of our destination, and replied that he too was Jewish, and would take us there. As we traveled I couldn't help noticing his ragged clothes and pale complexion. It seems that he recently escaped from a concentration camp where conditions were horrible. What little food they received was slop, but what hurt most was hearing the moaning and screaming of old women as they were branded like cattle. By some stroke of good fortune he escaped. When he returned he found a neighbor living in his home, and his family somewhere in a concentration camp. He asked the neighbor for his apartment and furniture, and they threw him out. He went to the police and related his misfortune. They laughed and said, "Jew, consider yourself lucky to be alive." It was most pitiful to see this man trying to keep his tears back as he related his tragic story to me. I asked him where he was living now. He said he slept at an F.F.I. headquarters. I invited him into the synagogue, but he declined because of the condition of his clothes. He even refused a pack of cigarettes, which is at present a very expensive commodity here. He said he didn't want to be paid, but that he should be the one to repay us for saving the remainder of our people. These words I heard uttered by every Jew I spoke to.

The Rothschild synagogue is a beautiful structure. It is something to be proud of and to admire. It is almost as large as Notre Dame Cathedral. All this beauty is forgotten when we look upon the blank and far-away expressions of the congregation. Everyone of those people has lost a loved one to the tyrants. They all are eager to start a conversation and relate their terrible experiences to relieve their feelings. They're most anxious to have people back in the U. S. A. know their plight.

I was told that the French people were worse than the Nazis, and was shown proof. They simply forgot the Ten Commandments, and informed on their neighbors in order to acquire their furniture. They helped exterminate whole families for a few sticks of furniture in the Jews' homes. The Commisar of Police and the Fire Department would divide Paris into sections, and at 4:00 A.M. they'd drag

the Jewish families out, the husbands in one van, the wives in another, and the children in a third. If some mothers refused to be parted from their children the firemen would hose them down until they were forced to give up the children. Two thousand children from the age of a month and over were shipped away from Paris. These very police and firemen are still patrolling their beats as if nothing occurred. Collaborators are still running loose. The thieves who stole the Jews' homes are still living there. These people know the polite way to knife you in the back. Thanks to the churches in France, many of our children are still alive today, and it is thanks to those F.F.I. boys, whose average age run from fourteen to eighteen, that made our entrance into Paris possible. Those boys had to protect themselves on one side from their own countrymen and on the other side from the Nazis. That's why France was lost. It was sold out by her own people.

These conditions did I find on my trips to Paris. I received some food for the holiday but I've always kept the fast. The food I turned over to a starving family and enjoyed their eating the first decent meal in three years. Not only was food scarce but a Jew was allowed only one hour a day for shopping. They had to wear a yellow star of David on the left side, and when a Frenchman recognized the Jew he pushed him out of the food line in front of stores. No Jew was allowed on the main streets or parks. Neighbors blackmailed Jews who broke this regulation, forcing them to part with money, clothing or jewelry. These

are the vultures of Paris.

Gay Paris is gay for those whose pockets bulge and to the soldier. The Frenchman politely takes it away from him with a shake of the hand or a kiss on both cheeks. I wish some of our boys would see what goes on behind closed doors—families sleeping on the floors, no furniture, even the electric chandeliers torn down. This, dear Uncle and Aunt, is what I saw in Paris. I still shudder at these things when I think of them. Gay Paree!

I am enclosing one of the yellow badges worn by our people.

**By Beatrice Abelow**

*With the Office of War Information in England*

(Miss Abelow is a daughter of Mr. and Mrs. Samuel P. Abelow)

**T**OOK yesterday—Yom Kippur—off and even went to services. Two different ones, as a matter of fact. Went to the West End Synagogue—which is supposed to be the nicest in London. Doesn't compare in the least to the Center. Made me very homesick for everybody outside the Center. Nothing quite like the social meeting effect and hello-how-are-you atmosphere of the Parkway on a Yom Kippur. The other service was one given especially for the armed forces. That was quite nice—rather a friendly service—except the women sat upstairs and the men downstairs. It was quite lively and I enjoyed it. There was quite a nice crowd—American, Canadian, British, Australia, Dutch, etc.

## In Memory of Joseph M. Schwartz

*(This letter was sent to Dr. Levinthal by Nathan Seidman, former Chairman of the Forum and Education Committee of the Center.)*

I was very much shocked and grieved to read the announcement in the *Brooklyn Jewish Center Review* of the untimely death of Joseph M. Schwartz.

While I am no longer a member of your Congregation, you know that my interest in its beneficent activities has never diminished. I am therefore well acquainted with Mr. Schwartz's remarkable administrative abilities as President of the Brooklyn Jewish Center, which

resulted in its present position of influence and power unhampered by financial problems.

Joseph M. Schwartz, whom I knew for many years, was a loyal Jew, with a strong passion for perpetuating the teachings of the prophets and sages of Israel. He labored unceasingly to uplift and ennoble the life of our people. He will long be remembered as one of the most constructive leaders of Brooklyn Jewry.

Mrs. Seidman joins me in conveying to you and Mr. Schwartz's family our heartfelt sympathy.



**R**ESURGENT aggressive barbarism, followed by massacre and looting of the Jewish communities, has been a permanent feature of our long European Jewish history.

Neither our loyalty to the country of our adoption, nor our sacrifices, nor our heroism have prevented its withering effects upon our Jewish existence.

Yet in the darkest periods of our European history many Christians were appalled at the torments inflicted upon us, and protested this persecution. Those are, in a way, the Christian saints of the Jewish people.

Ada Jackson is one of those saints. She is an English poet who has written a poetic work, "Behold the Jew," which has gained international attention. She comes to us with words of sympathy and solace. She records her protest against our Jewish miseries with pain and indignation. She appeals to her co-religionists to lift themselves above the ingrained, centuries-old prejudices and bring salvation for the tortured Jews. She would give away all she possesses for this salvation.

But I have neither gold nor silver  
nor any acres; corn, nor wine;  
poor and frail and lowly, there  
is but one talent I call mine.

This talent she brings to us in musical verses, rising from the depth of her soul. A humane and ethical person, she cannot overlook the Jewish martyrdom in spite of her own nation's "blood, toil, tears and sweat."

"Behold the Jew" is a poem in eight parts, written in graceful verses and pervaded with sincere idealism and poetic emotion. Miss Jackson opens her work with an address to the Jew. Her heart cries for "all the hunted things," but "most for the Jews." Recalling the Gospels and Byron's "Hebrew Melodies," she says that while "the fox has yet his lair, the bird her nest," the "Jew must run and run without surcease," without pause, refuge, or hope, "nor space to breathe, nor room to die," only "wilder-ness of grief where come no rains, nor healing dews . . ."

Yet, "it should be a proud glad thing to be a Jew," for the Jews have produced mighty men and mighty brains in all branches of human creativity. She lists those she remembers and exclaims:

## A POET BEHOLDS THE JEW

By MARK SOLITERMAN

Oh world, upon whose glittering  
breast

the great are gems of myriad hues,  
rich for thy tiring glass. Behold,  
how many and how bright the Jews.

But in our sordid times "the Dove of Israel" can only "give praise for death," for "wherein this day should you find mercy's dwelling place?" . . . "Befouled and lost and trodden down, for that you were a Jew . . ."

She calls upon the Jew, but the word Jew itself "lifts haggard eyes and looks at me" and evokes the torments of all the ages and the modern ones, too:

. . . the firing squad,  
the slaughter camps; the piteous  
vans  
where souls must choke their way  
to God.

Jew, I say. The very word  
falls slow and heavy as a tear,  
as all the woe in all the world  
were heaped and pressed and fash-  
ioned here

into a space three letters long.

She listens to the voice of the Jew-baiters. She hears only the hue and cry for killing, for destroying of the Jew, that he should be "wiped out from the earth forever." Turning towards those whom she calls her own kind, the plain people who themselves work and struggle and pain, she finds a hardly better disposition. Surely, they agree that it is "a ghastly slaughter," but "Jew's a Jew," and it is of no purpose to "wear yourself to tatters on a thankless job." They, the Jews, have "brought it, in a way, upon themselves." "Shylock, black markets, sharp practices and that sort of thing."

The poet retorts and raises her protest against this assumed vulgar righteousness. To that attitude she opposes her own experience with the plain men and women among the Jews. She insists that England should not be judged by her "Brummy toughs," nor Glasgow by "the razor gangs," nor America by the Bowery, nor the Jews by the bad men in their midst, for "no flock but has its

spotted sheep." With profound faith in the power of truth, she swears:

I will bear witness, speaking with  
a single tone, in honesty,  
telling, in naked words, the truth  
and nothing more—God helping me.

And what is the truth she announces? Simply that the Jews are human. Her Jewish tailor, her Jewish friends, boys and girls, the Jewish shopkeeper, businessman—all were plain people, honest, working, struggling. They had their joys and sorrows like all human beings. They took pride in raising their families, and received her with genuine hospitality. They were charitable and lived like good neighbors. Her girl friend from Poland even resembled her, the English girl, with Spanish, Scotch, and Warwickshire strains in her blood.

Thus I am Gentile thro' and thro',  
she was born a Warsaw Jew;  
but for some whim or purpose God  
made us like two peas in a pod.

When the war broke out, the Jewish boys went to fight, "Nathan smiling strange and far, this three months dead in Africa."

Her case stated, she pleads again:  
Behold the Jew, in whom I find  
no more of fault than lies within  
the soul of any other man.

"Thus do I cry," she continues, "but I can never leave it there." And like a finale to a pathetic symphony, she challenges the world with these moving, admirable lines:

. . . if I speak not—  
if I forbear—I am as one  
turned murderer. It is as tho,  
my own hands bore the knife, the  
gun.

O Jew, my brother, ere that be  
sooner would I run with thee,  
wiping spittle from my cheek;  
sooner—unaccustomed, weak—  
labour with you, spade by spade,  
digging in the gibbet's shade  
our common grave; sooner sit

[Continued on page 22]

THE British War Office recently announced that a Jewish Brigade will be formed from Jewish battalions recruited in Palestine. These units, it is reported, are now being assembled for training before being dispatched to the theatre of war. Lord Strabolgy, President of the British Committee for the Jewish Army, proposed that the Jewish Brigade be used in the Allied army of occupation of Germany.

Dr. Solomon Bikel, in *The Day*, comments on the formation of the Brigade: The heroic defenders of the Warsaw Ghetto formed a Jewish Brigade with the full consent of the Polish underground. Their heroism has hardly any equal in the history of warfare. These heroic fighters staunchly defended Jewish honor and self-respect against the over-whelming and destructive forces of Nazism. Now the Jews of Palestine are forming a Brigade to carry on the struggle and fight for the perpetuation of Jewish self-respect. There is one difference between the two fighting units. The Brigade of the Warsaw Ghetto was organized spontaneously, while the formation of the Palestine Brigade is a result of a carefully premeditated plan approved by the Jewish Agency and the British Government. Both Brigades, however, were formed with one view in mind: to defend the Jewish people. Both Brigades are a symbol of vitality of a young-old nation that has a will to survive.

A very illuminating article on the Brigade and its significance was written by the well known journalist, A. Kretchmar Israeli, in the *Morning Journal*. "The idea of the formation of the Jewish Brigade," he writes, "is not a new one; it goes back to the year 1939. In that year suggestions were made for the creation of a Jewish agency. It seemed at that time that Britain would act favorably upon the suggestion. Instead it took time off for deliberation. In 1940 the liberals of England again reiterated the same proposal. There was every indication that the Government would take immediate action. Everyone seemed to be optimistic—it was a matter of time; certain details had to be worked out. The Colonial, War and Foreign Offices went into conference and, much to everyone's disappointment, they decided

## THE JEWISH PRESS IN REVIEW

### Comments on the Jewish Brigade

By LEO SHPALL

to postpone the matter again because of the existing international situation. And so it dragged on and on. The year 1944 brought with it allied victories. The international situation changed, and Jewish leaders were confident that the British Government would accede to the Jewish request. The leaders again became active. A series of conferences were held, British statesmen were interviewed, the liberal members of Parliament were urged to support the cause and means were employed to win the support of public opinion. Thus after much effort the British Government sanctioned the formation of the Jewish Brigade, in the place of a Jewish army. It had been hoped that a Jewish army, if formed, would draft its soldiers exclusively from the Jews of Palestine, and that its operations would be limited to Palestine and the Middle East. It was unfortunate that the Colonial Office was not favorably disposed toward this plan. It did not want a Jewish army in which Palestine Jews would constitute a majority, neither was it anxious to have a Jewish army staff to head it. Hence, only a Jewish Brigade—a Jewish fighting unit manned by a Jewish army staff."

"To put the case in the words of David Pinsky, in the *Morning Journal*, "We were finally given national recognition. Now more than ever before, we must demand that the war veterans of Palestine who fought so bravely on the battlefields of Egypt, Lybia, Abyssinia, Tunisia and Italy, should likewise be considered a part of the newly formed Jewish Brigade."

In the midst of this growing optimism and hopefulness which the formation of the Jewish Brigade has injected into the hearts of the Jewish people, a new cloud hovers over the Palestine scene. "Yes, I know this is an auspicious occasion," writes J. L. Teller in the *Journal*, "a honeymoon. When the war nears the end we are permitted to form a Jewish Brigade to compensate for the Jewish blood shed in the course of the past few years. Let us not be misled. It may be

that the formation of the Brigade serves as a prelude to a forthcoming intrigue." Moshe Shertok, Political Chief of the Jewish Agency, said in a recent address that the formation of the Brigade indicates a change in the political sphere. At the same time he underscored the difference in the policies of the governments in London and the Middle East. "The Mufti Party in Palestine is again coming into prominence. It demands a leading role in the Arabic political life and uses every means to bring the other Arab political parties into its fold. . . . The Premier of Egypt even went so far as to request the Palestine administration to permit the Mufti's return to Palestine. . . . Let us not be too optimistic. . . .

"While we are so elated by Britain's statement about the Jewish Brigade, let us remain sober. . . . Let us give thought to the existing situation in Palestine. The disunity among the Arab parties seen at the Pan-Arabic Conference in Egypt and the rise of the Mufti Party may give encouragement to Great Britain to change its plans. It may also make possible for England to turn Palestine into an English base to defend the Suez in case it will have to withdraw its armies from Egypt."

In the meantime we are faced with an accomplished fact—the Jewish Brigade is being formed. This Brigade, although numerically insignificant, has an important function to perform. It is to bring the message of freedom from the Jews of Palestine to the peoples of liberated Europe.

### Head of Dutch Z. O. Escapes Nazis

MOSES COHEN, president of the Dutch Zionist Organization, escaped deportation to Poland by hiding in the home of a non-Jewish family in Eindhoven, Holland. Mr. Cohen is one of the twenty Jews remaining of the 600 who formerly lived in that city.



# THE NEWS OF THE MONTH

**W**HILE there is no specific reference to mandates or to Palestine in the tentative draft for an international peace-enforcement organization published in Washington as a result of the four-power Dumbarton Oaks meeting, it can be said on informed authority that the proposed international body will probably re-examine all mandates.

Inasmuch as some of the mandates set up after the first world war played a decisive part in preparations for the present war, the entire question of mandates is clearly within the scope of the proposed world organization.

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THE United Jewish Relief Appeal of London today voted a grant of \$40,000 to the Jewish relief committee established in Lublin by Dr. Emil Sommerstein, prominent Zionist and a member of the Polish Committee of National Liberation. The sum was voted in reply to an appeal for assistance issued last month by Dr. Sommerstein.

☆

SUCCOTH was observed on the German front according to time-hallowed tradition by Jewish troops of the U. S. 1st Army.

A Palestine citron and a palm branch were flown here for use in the services, which were conducted by Chaplain Morris Frank of Chattanooga. The soldiers even had G.I. "Succoth," since the combination of a fox-hole and the branches overhead provided natural huts.

Instead of the traditional harvest fruits, however, the soldiers had the usual army rations.

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THE refugees at the Emergency Refugee Shelter at Oswego, N. Y., will be able to supplement the small grants given them by the U. S. Government by working in farms and orchards in the vicinity at the prevailing wage. In addition, the Government instituted at the beginning of this month a policy of setting up a certain number of paid refugee positions to be compensated at the rate of \$18 per month. Others in the group employed in furthering the cultural activi-

ties of the camp as religious workers or teachers may be paid by private organizations wishing to do so at a rate not exceeding the monthly \$18. Private welfare agencies are about to set up vocational training schools and plan to sponsor a program of English training at the Shelter.

## EDITORIAL

### A DANGER TO THE YISHUB

**S**ERIOUSLY disturbing news continues to come from Palestine concerning the terroristic activities of the Irgunites. The latest example in their program of violence is of a pattern with former incidents which have caused so much concern to self-disciplined Jews in Palestine and to lovers of Palestine everywhere. Just recently about fifty members of the Irgun raided a warehouse of the Palestine government in Tel Aviv, in which were contained, and from which they stole large quantities of valuable goods, mainly textiles. They were heavily armed. They overpowered the watchmen and, with threats of violence and death, held captive these and all others who entered the building during the progress of the raid. It is reported that the band consisted of persons from about fifteen to about thirty-five years of age.

Some means must be found to disperse these terrorists and destroy their movement. Sooner or later the British government will do so; but it will be a catastrophe to permit the British government such an opportunity. Already the British authorities in Palestine, with their usual hostility to the Yishub, have announced that these terrorists and their activities are discrediting the *entire* Jewish population in Palestine. This identification of the Yishub with a dissident minority that refuses to subscribe to the self-discipline of the majority in the face of British provocation is an old tactic of the Colonial Office. Undoubtedly, the British in Palestine, while outwardly deploping these raids, are actually, in secret, pleased at their continuance. Prob-

ably nothing would chagrin them more than the stopping of such practices. It is to be hoped that the Yishub will be able to bring displeasure to the double-dealing of British officials by itself putting an end to the whole Irgun movement.

THE Mexican Committee Against Racism, under the leadership of Enrique Gonzalez Martinexz, well-known poet, plans a vigorous campaign to combat

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How this is to be done can, of course, hardly be prescribed from America. Whether or not the Yishub shall organize itself as vigilantes is not for us to say. It does appear strange that the mandatory government, with its ample resources in Palestine, cannot track down a handful of criminals. We are unable to believe that these men are hidden in the community by a sizable number of sympathizers. That happens only with fugitives who are in accord with, and represent, the sentiment of the population among whom they operate. We know that it is not true with respect to these Irgunites. The suspicion appears to be well-founded that the mandatory government, while publicly denouncing the terrorists, is actually countenancing the continuance of their program in order to have a potent weapon of slander by innuendo against all commonwealth aspirations. This is the old British maxim of divide and rule at work again.

The Yishub has overcome many obstacles of nature and man in its thirty-odd years of existence. It must find the wisdom to overcome this last one, created by Jews who in some ways have proven to be more dangerous, even, than the most dangerous obstacles which have so far confronted Palestine and its people.

—WM. I. SIEGEL.



propaganda in the Mexican anti-Semitic press aimed at limiting the rights of naturalized citizens and preventing the entry of refugees. Racist theories are part of the totalitarian philosophy against which Mexico is fighting in this war, Mr. Martinez has stated.

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A TWO-VOLUME encyclopedic handbook under the title "The Jewish People, Past and Present," is now being prepared and will be issued in New York in the early part of next year, it was announced in New York. It will be the first complete English-language summary of the cultural, spiritual and material achievements of the Jews from Biblical times up to modern times.

The work is sponsored by a committee headed by Prof. Albert Einstein, Adolph Held, president of the Jewish Labor Committee, Henry Monsky, president of B'nai B'rith, Joseph M. Proskauer, president of the American Jewish Committee and Zalman Shneour, distinguished Hebrew poet and novelist. The contents of the handbook will be under the supervision of an editorial advisory board consisting of Prof. Salo M. Baron of Columbia University, Rabbi Solomon B. Freehof of Pittsburgh, Prof. Mordecai M. Kaplan of the Jewish Theological Seminary, Prof. Jacob R. Marcus of the Hebrew Union College and Dr. A. L. Sachar, director of the Hillel Foundations.

THE publication of the tri-lingual Jewish Book Annual for 1944-45 has been announced by the Jewish Book Council of America, sponsored by the National Jewish Welfare Board. The Jewish Book Annual is making its appearance in connection with Jewish Book Month, which is scheduled from November 10th to December 10th.

The Jewish Book Annual, consisting of sections in English, Hebrew and Yiddish, contains interesting articles on Jewish book lore and bibliographical information. It reveals the Jewish literary creativity in America and Palestine during the past year.

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DISCLOSING that more than 500,000 Jews are in the American armed forces, Brig. Gen. Frank T. Hines, Administrator of Veterans Affairs, told the annual convention dinner of the Jewish War Veterans of the United States in New

## THE JEWISH SITUATION IN BELGIUM

By Meyer Levin

*Meyer Levin, the noted American novelist, is now a war correspondent for the Jewish Telegraphic Agency. The following dispatch was sent from Liege, Belgium.*

JEWISH members of the Association of Jews in Belgium, formed by the Germans during the occupation and headed by the Chief Rabbi, are now being arrested by leaders of the Independence Front and the Maquis movement and held for investigation, this correspondent learned upon his arrival here. Some of them are charged with collaborating with the German occupation authorities.

It is estimated that at least 35,000 Jews were deported from Belgium. Among them were members of the Association of Jews in Belgium. The Chief Rabbi, who was the head of the organization, was arrested and had his beard cut off by the Gestapo in the concentration camp where he was held. The guards also forced him to wash the latrines. He was freed by the arrival of the Allied troops.

The cantor of the Liege synagogue was hidden for two years by a local Catholic priest who also secreted six other Jews, giving up his own bed. The cantor's wife and child were hidden in a convent. Nearly every Belgian clergyman helped to hide Jews, this correspondent was told.

York that the Jewish people have played a great part in the present war.

Archie H. Greenberg was re-elected national commander.

The convention observed a minute of silence in honor of Wendell Willkie and voted to send a color guard to his funeral services.

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THE first Zionist conference to be held in Bulgaria since that country was freed from German domination convened in Sofia last Sunday. Greetings were read from the Jewish Agency in Jerusalem.

Coinciding with the opening of the conference, the first issue of a Zionist newspaper, *Bamah Zionith*, appeared. Prominently featured were Prime Minister Churchill's announcement that the

The Germans not only eliminated two-thirds of the Jews in Belgium, but also instilled anti-Semitism in sections of the population which never before had ill-feelings towards Jews, I was told by Jewish leaders, who also estimated that 15,000 Jews have already returned to Brussels.

Albert Wolf, regional chief of the Comite pour le Defence des Juifs, which represented the Jews in the Front de la Independance, told the correspondent how German propaganda, using anti-Jewish films and radio talks during the years of occupation, left anti-Jewish slogans in the minds of the Belgian masses despite their hatred for the Nazis. Wolf fought in the Belgian Army. He later escaped from a German camp and became one of the leaders of the underground movement.

The majority of the 15,000 Jews who returned to Brussels are utterly destitute. A committee is being formed there to aid victims of anti-Jewish legislation and to press for the naturalization of all stateless Jews in Belgium.

Several war correspondents who have recently returned to London after visiting France, Belgium and Holland, report that anti-Semitic views are held by middle-class and well-to-do groups in those countries, the *London Daily Herald* reports.

Jewish Brigade would be part of the Allied forces occupying Germany, and the Agency's message to the meeting. All articles were in the Bulgarian language, since the paper does not have Hebrew type.

Meanwhile, the Palestine Office in Sofia stated that Jews who are not eligible for military service will be allowed to emigrate to Palestine if they so desire. No limitations will be placed on the number that will be permitted to leave the country.

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PALESTINE is "one of the most important elements among the Arab countries" and, therefore, "Arab rights there cannot be touched without endangering the stability of the Arab world," it was stated

in a resolution adopted by the pan-Arab unity conference, which concluded in Alexandria, Egypt, this week.

Announcing that the conference had decided on the formation of a "League of Arab Nations," an official communique said that a special decision had been adopted pledging the full support of all the participating nations for Arab aspirations in Palestine. It added that the delegates also decided on the formation of a "fund to save Arab land in Palestine," and had referred this proposal to the finance committee of the conference for further study.

The communique also stated that Britain has "undertaken to stop further Jewish immigration and safeguard Arab lands in Palestine" and that continuance of this policy will lead to peace and stability. Although they sympathize with the plight of the persecuted Jews of Europe, the Arab countries feel that the problem of these Jews and Zionism must be separated, the communique asserted. Aiding the Jews of Europe by injustice to the Arabs would only create an even greater problem, it added.

The various Arab leaders who attended the conference told correspondents that they felt it had been successful beyond their expectations. Tewfik Aboul Hoda, premier of Transjordan, stated that the fund to save Arab land was "a great idea," while the Iraqi Premier, Hamid Gabagi, said that great results can be anticipated from the decision of all Arab states to defend Arab rights in Palestine.

SUPPORT of legislation to create a permanent federal Fair Employment Practice Commission was voiced in New York in behalf of all leading Jewish organizations by David Sher, chairman of the National Community Relations Advisory Council. The council is composed of representatives of the American Jewish Committee, American Jewish Congress, B'nai B'rith, Jewish Labor Committee, Jewish War Veterans of the United States, Union of American Hebrew Congregations, and eighteen local Jewish organizations in Baltimore, Boston, Cincinnati, Cleveland, Detroit, Indianapolis, Kansas City, Los Angeles, Milwaukee, Minneapolis, St. Louis, San Francisco, Philadelphia, Pittsburgh and other cities.

THE Jewish Agency is opposed to any partition scheme for Palestine, even if it should provide for the establishment of a Jewish State in part of the country, David Ben-Gurion, chairman of the Agency executive, stated in Jerusalem, addressing the Small Zionist Actions Committee.

Ben-Gurion announced that the Agency has decided to convoke a meeting of the Large Zionist Actions Committee, with the participation of Zionist representatives from many countries, to discuss pressing post-war problems.

SAMUEL S. SILVERMAN, Labor member of the House of Commons, and chairman of the British section of the World Jewish Congress, has resigned from the "Peace Aims" committee of the Labor Party, charging that the committee had circulated a pamphlet opposing the creation of a Jewish national home in Palestine.

Silverman stated that the committee had distorted the Palestine plank of the Labor Party's platform, which calls for the creation of a Jewish state in Palestine and the transfer to neighboring Arab countries of those Arabs who do not wish to live under Jewish rule. The pamphlet, he said, condemns the proposals for a Jewish national home without presenting any counter proposals.

The Jewish leader charged that the pamphlet was never formally approved by members of the Peace Aims committee and reflected the views of "a single member seeking to use the group authority to spread his personal views." He reviewed the sufferings which have befallen the Jews of Europe and said that the pamphlet could only help to destroy the hope of the surviving Jews that they might find a haven in a Jewish national home.

A GALLUP Poll taken in London on forms of punishment for the German leaders revealed that five per cent of those questioned felt that the Nazis should be turned over to the Jews, sixty per cent thought the United Nations should punish those guilty of crimes against Jews and other oppressed people, while 26 per cent thought they should be dealt with by the German people.

## Stolen Property To Be Returned

JEWISH property confiscated under the anti-Jewish laws of the Vichy regime will be returned to the former owners, it was officially announced in Paris. This was decided at a Cabinet meeting.

It is understood that a special office will be established by the Government to take up the claims of Jews requesting the return of their confiscated possessions. Many complications are expected, since thousands of Jews whose property was confiscated were among those deported to extermination camps in Poland.

Many administrators of "Aryanized" Jewish property disappeared after the liberation of Paris. It is assumed that they either retreated with the German armies, or changed their places of residence in order to avoid punishment. However, many Jewish enterprises "Aryanized" by Vichy officials were listed with the central Jewish body established in Paris under the occupation to deal with affairs of the Jewish community, and are now in the hands of Jewish leaders here.

FAR-RANGING rehabilitation and settlement plans for the liberated Jews of Europe have been prepared by the organizations affiliated with the United Jewish Appeal, it was announced in New York. The announcement was issued following the presentation of a report of the executive committee of the United Jewish Appeal at a meeting in the Biltmore Hotel.

The report said that in recent months as each new country has been freed from the Nazi grip the opportunities for bringing rehabilitation and reconstruction assistance to the Jews in those areas have been greatly expanded, necessitating substantially increased expenditures on the part of the agencies of the United Jewish Appeal. It reveals that the Joint Distribution Committee is now expanding its relief, rescue, and rehabilitation program in almost every corner of Europe.

THE Hebrew University has initiated steps to recover for the Jewish people the cultural and art treasures of European Jewry that were stolen by the Nazis and transferred to Germany, it was announced in New York by the American Friends of the Hebrew University.



## Editorial

[Continued from page 3]

gratified by Governor Dewey's declaration of his endorsement of a free and democratic Jewish Commonwealth. Inspiring also was the announcement of Secretary of War Stimson that there no longer is any military objection to the passage by Congress of a resolution approving of such a Commonwealth.

An outstanding feature of the convention was a comprehensive report by Dr. Abba Hillel Silver, co-chairman of the Zionist Emergency Council, on the extensive activities of that Council during the previous year and its plans for future action. In his annual message, Dr. Israel Goldstein, unanimously re-elected as the president of the Zionist Organization of America, furnished a detailed prospectus of the practical problems to which Zionists will have to address themselves in the near future.

Mindful of the opportunities for effective public relations work, the convention devoted much time to a consideration of projects which would more prominently bring the Zionist cause to the attention of the American public. Much emphasis was laid on the necessity for greater and intensive Zionist education, sustained radio publicity, and local Zionist work through the districts and affiliated groups.

The delegates evinced a spirit of optimism and courageous determination to forge ahead resolutely in the vigorous prosecution of their goal. They keenly realized, what the public everywhere is seeing clearly, that Zionism is in complete harmony with the principles and aims of the United Nations. They understood that the establishment of Palestine as a Jewish Commonwealth will signally vindicate and promote the ideals of democracy, liberty, and social justice.

Every community in the land to which the returning delegates will bring back something of the spirit and the fruits of the convention will better appreciate the Zionist cause and be stimulated and encouraged to aid it further. Such communal support is indispensable to the success of the Zionist movement. May it be given in such measure that the coming year of victory to the United Nations will also witness the triumph of Jewish aspirations in Palestine.

— LESTER LYONS.

## THE 47th ZIONIST CONVENTION

PRESIDENT ROOSEVELT, in a message to the convention of the Zionist Organization of America in Atlantic City, pledged that "efforts will be made to find appropriate ways and means of effectuating" as soon as practicable the establishment of Palestine as a free and democratic Jewish Commonwealth. He said, that "if re-elected I shall help to bring about this realization," and added: "I am convinced that the American people give their support to this aim."

Formation of a Jewish Commonwealth, the President declared, is in accord with traditional American policy and the spirit of the Four Freedoms. Mr. Roosevelt's message was addressed to Senator Robert F. Wagner, and was read by the latter to the Convention.

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Dr. Israel Goldstein was re-elected president of the Z.O.A. for his second term. Daniel Frisch of Indianapolis was named chairman of the national administrative council, succeeding Rabbi James G. Heller of Cincinnati.

Addressing the opening session of the convention, Dr. Israel Goldstein, president of the Z.O.A., said that the first post-war World Zionist Congress will be held in the United States, probably in Washington.

In discussing the post-war prospects of Palestine, Dr. Goldstein urged that as part of her post-war reparations, Germany be forced to contribute to the development of a Jewish National Home. Estimating that 15,000,000 to 18,000,000 refugees have been made homeless in European countries by German aggression, of whom less than 10 per cent are Jews, he recommended that Germany be required to pay \$1,000 toward the rehabilitation of each victim. The first post-war responsibility of the United Nations should be to facilitate Jewish mass immigration into Palestine, he said, considering that the Jews of Europe have suffered a tragedy beyond that of any other people.

A resolution adopted by the convention greeted the formation in the United States of a national committee for the purpose of marking Dr. Weizmann's 70th birthday. Supreme Court Justice Felix Frankfurter will serve as honorary chairman.

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Plans for American Jewry's greater participation in land acquisition for reclamation work of the Jewish National Fund in Palestine were discussed and formulated at a full day session of the National Advisory Council of the Fund held in conjunction with the Convention.

## CONVENTION RESOLUTIONS

CONDEMNATION of all schemes of partition and a demand that "the free Jewish Commonwealth of Palestine to be established shall embrace the whole of Palestine, undivided and undiminished," joined with a plea to Congress for an early adoption of the Palestine Resolution now before it, were voiced in a resolution adopted by the Zionist Convention at its closing session.

Another resolution condemned "the so-called Hebrew Committee for National Liberation, which has presumed to speak for the Jews in Palestine and the stateless Jews in Europe in the face of repudiation" by authorized Jewish bodies of Palestine and the United States.

Violence in Palestine was condemned in a resolution in which the terrorists were described as "a small band" not rep-

resentative of the mass of Palestine Jews. The convention also hailed the establishment of a Jewish Brigade and urged its early enlargement.

Other resolutions expressed "deep satisfaction with the program of political action initiated and carried forward by the American Zionist Emergency Council during the past year under the distinguished direction of Dr. Stephen S. Wise, Dr. Abba Hillel Silver and their associates," called for support of the American Jewish Conference, and greeted the veteran Zionist, Dr. Harry Friedenwald, of Baltimore, on the occasion of his eightieth birthday.

A final resolution urged the establishment of a colony in Palestine to be named for the Zionist Organization of America.



# BROOKLYN JEWISH CENTER ACTIVITIES

## Late Friday Night Service Season to Begin This Friday, October 27th

OUR late Friday night lecture services will begin for the coming season this Friday evening, October 27th at 8:30 o'clock. Rabbi Levinthal has chosen as the subject of his opening lecture Ben Hecht's "A Guide for the Bedevilled—A New Approach to the Problem of Anti-Semitism."

Cantor Rubin Tucker will lead in the congregational singing and will render several musical selections.

You and your family and friends are cordially invited to join us at these services.

## Leo Shpall—New Member of Hebrew School Faculty

THE Hebrew School Committee is happy to announce that Mr. Leo Shpall, one of the leading Hebrew educators in the country, has now become a member of our Hebrew School faculty.

Mr. Shpall was recently Educational Director and Principal of the Hebrew School of the Stamford Jewish Center, Stamford, Conn.

He has lectured on Hebrew Methodology at the annual conferences of the South Western Jewish Chautauqua Society; also before the American Jewish Historical Society and other academic bodies. He has contributed a number of articles to the Universal Jewish Encyclopedia, and in many of the Anglo-Jewish, Hebrew and Yiddish periodicals. He has published several monographs on American Jewish History, a field in which he has specialized.

He is now a member of the research staff of the Library of Jewish Information.

In addition to serving on the staff of our Hebrew School, Mr. Shpall will act as Associate Director of the Institute of Jewish Studies for Adults, assisting Rabbi Levinthal in the directorship of the Institute.

## Advance Notice

ON Friday evening, November 3rd, at our late services, which begin at 8:30 o'clock, the sermon will be preached by Rabbi Mordecai M. Lewittes.

## Institute of Jewish Studies for Adults

THOSE who failed to attend the opening assembly of the Institute of Jewish Studies for Adults can register any time during the week by calling our school office and inquiring for Mrs. Rabinowitz.

The Institute offers courses in the Hebrew language, Jewish History, Religion, Bible and the Talmud. Courses are given on Tuesday and Thursday evenings. Each course is given one hour per week. There are also two special classes open only to women which are held on Wednesday mornings at 10 and 11 o'clock; one in Jewish History and the other in Jewish Religion.

We trust that many of the members will avail themselves of this opportunity to acquire a knowledge in our Jewish heritage.

## To Members Planning Bar Mitzvahs at the Center

MEMBERS who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other aliyahs and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

## Night of Stars

TICKETS for the "Night of Stars" are available to members of the Center. Orders may be placed with the chairman, Mrs. Kalman I. Ostow, or at the Center desk.

## To All Parents Having Sons In the Armed Forces

IN order to maintain a complete record of children of Center members serving in the Armed Forces of our country, we appeal to our members to please notify us immediately after their induction. Please inform us also of any changes in address or promotions in rank.

## Painting by Sgt. Honig on Exhibition

SGT. MERVIN HONIG, son of Mr. and Mrs. Joseph Honig, has one of his paintings on exhibit in the Metropolitan Museum of Art. The 150 paintings in this exhibit were selected by a jury, elected by delegates from member societies of Artists-for-Victory, Inc. from about 5,000 canvases submitted in the "Portrait-of-America" competition which was open to all American artists. Sgt. Mervin Honig is at the present moment endeavoring to paint on an island in the Pacific. The exhibition will be on until December 4, 1944, and then will travel across the country to be displayed in eight well-known museums of art.

## Center Library

THE Library of the Center, located on the school floor of our building, is open on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9:00 P.M. and on Sundays from 10:00 A.M. to 3:30 P.M.

## Sabbath Services

KINDLING of candles at 5:38 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha "Lek Leka," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Lecture in Yiddish by Mr. Edelheit at 5:00 P.M.

Mincha services at 6:00 and 7:00 P.M.

## Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 7:20.

### Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts from the following:

#### Prayer Books

Mr. and Mrs. Irving Klein, in honor of the Bar Mitzvah of their son, Stanley Sheldon, on June 10, 1944.

Mr. and Mrs. Moe A. Krebs, in honor of the Consecration of their daughter, Theodora Joan, on May 28, 1944.

#### Library

Mr. and Mrs. S. Bruman  
Dr. and Mrs. David Farber  
Dr. and Mrs. Israel H. Levinthal  
Louis Parnes  
Dorothy Sholin

### Additions to the Library

THE following books have been added to our library and are now in circulation:

"Simone"—Lion Feuchtwanger  
"The Lion-hearted"—Chas. Reznikoff  
"Freedom Road"—Howard Fast  
"The Jew in Our Day"—Waldo Frank  
"Black Mail"—Henry Hoke  
"Night Unto Night"—Philip Wylie  
"The World of Washington Irving"—Van Wyck Brooks  
"Studies in Jewish History and Book Lore"—Prof. A. Marx

### Center Rules Pertaining to Men Discharged from Service

AT a recent meeting of the Board of Trustees the following rule was adopted concerning men discharged from the armed forces of our country.

No charge for membership dues will be made for a period of three months after their discharge from service. If these members will notify us of their intention to rejoin we will be happy to immediately arrange for their reinstatement.

### Join a Center Club

THE following clubs are offered to children of Center members and students of our Hebrew, Sunday School and Center Academy. The meeting for these clubs are held on Saturday evenings, at 7:30 P.M.

*Inta-League Boys:* For those in upper terms of high school.

*Inta-League Girls:* For high school students.

*Hebrew Club:* For those with a knowledge of Hebrew.

*Shomrim:* For boys in lower terms of high school.

*Vivalets:* Girls in upper grades.

*Maccabees:* Boys in elementary school.

*Candle-Lites:* Girls up to eleven.

Over 150 boys and girls registered in the clubs at the first session on October 14th. Each club formulated plans for the coming meetings. The membership of the Maccabee club was found to be too large in number. Some of the members, therefore, organized a new club—Tzofim—and it is composed of members between the ages of 11 and 13.

The leaders of the clubs are as follows: Inta-League Boys—A. Safier; Inta-League Girls—Phoebe Honig; Shomrim Boys—B. Mehler; Vivalet Girls—Berenica Grayzel; Hebrew Club Co-ed—Leo Shpall; Maccabee Boys—David Weiner; Candle-Lite Girls—Mimi Zahl. Leo Shpall and Irvin Rubin assist Rabbi Mordecai Lewittes in the general supervision of the clubs.

All the clubs have chosen as their main topic for discussion at their next meeting, "The Balfour Declaration." The groups are planning to have a joint meeting to celebrate the issuance of the Balfour Declaration on November 12, 1944.

All parents are urged to have their children join a Center club and attend the meetings.

### Note of Thanks

WE take this means of thanking all the members who donated wine, cake, fruit, flowers, etc., which were used in the Succah during the Succoth holiday.

### Personal

BEST wishes are extended to Mr. Philip M. Kitay, who has been appointed head of the Department of Psychology at the University of Delaware and is now Associate Professor of the school.

### Congratulations

CONGRATULATIONS and best wishes to Mr. and Mrs. Isidor Lowenfeld on the marriage of their son, Staff Sergeant Irwin A. Lowenfeld to Miss Sally Cohen on October 7, at Salt Lake City, Utah. Congratulations are also extended to the grandmother, Mrs. Max Moskowitz.

### Piano Donated by Sisterhood

THE Center acknowledges with thanks the donation of a Steinway piano by the Sisterhood of the institution.

## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.



Finkelpearl, George B., Pvt.  
Goldsmith, Philip, A/S  
Hazelcorn, Jack L., Pvt.  
Levy, Seymour, USN  
Levy, Ted, Pvt.  
Masin, Jack A., Sgt.  
Polsky, Sidney, Pfc.  
Rothkopf, Sidney, Pvt.  
Yanowitz, Irwin, Pvt.



The following is a list of promotions in rank:

Blumberg, Jerome D., 1st Lt.  
Caplan, Arthur I., Pfc.  
Field, Bertrand D., Sk I/c  
Friedman, Allen Jerome, Maj.  
Greenblatt, Irwin, S/Sgt.  
Horowitz, Florence, Pfc.  
Lipshutz, Raymond, Sgt.  
Lowenfeld, Leroy, Cpl.  
Rubin, Donald, Cpl.  
Schneider, Raymond J., Lt.  
Stark, Lawrence, Capt.  
Stark, Leonard, 1st Lt.  
Tanenbaum, Ned, Cpl.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

AARONSON, HARRY J.

Res. 355 Lefferts Ave.  
Bus. Shoe Mfg., 52 Houston St.  
Married

ADLER, EDWARD A.

Res. 1302 Avenue K  
Bus. Aircraft Exp., Newark Airport  
Married

AXTMAYER, OSCAR

Res. 1045 St. Johns Pl.  
Bus. Smoked Fish, 303 Ten Eyck St.  
Married  
*Proposed by* Jacob Koeppl

BELSKY, ABRAHAM

Res. 748 St. Marks Ave.  
Bus. Textiles, 353 Broadway  
Married  
*Proposed by* Frank Schaeffer

BERRY, IRVING M.

Res. 161 Sullivan Pl.  
Bus. Attorney, 44 Court St.  
Married  
*Proposed by* Mrs. Margaret Levy

BOODMAN, JULIUS L.

Res. 5 E. 92nd St.  
Bus. Handbags, 99 Clinton St.  
Married  
*Proposed by* Mrs. Sol Goodman and  
Mrs. Samuel A. Eichner

BRODY, ALBERT

Res. 583 Midwood St.  
Bus. Coal and Fuel, Borden Ave. and  
27th St.  
Single  
*Proposed by* Isidore Gottlieb and  
David Seideman

BUDIANSKY, IRVING

Res. 1730 E. 18th St.  
Bus. Embroidery, 244 W. 39th St.  
Married

BURNS, MORTON B.

Res. 280 Jerome St.  
Bus. Chemical Engr.  
Single

BUXBAUM, EDWARD

Res. 1745 President St.  
Bus. Underwear Mfg., 583 Broadway  
Married  
*Proposed by* Irving J. Miller

COHEN, IRVING

Res. 4625 Beach 46th St.  
Bus. Textiles, 470 Broadway  
Married

COHEN, MAX I.

Res. 150 Crown St.  
Bus. Attorney, 1450 Broadway  
Married  
*Proposed by* Emanuel Cohen and  
Tobias Zwerdling

DERESIEWICZ, LEO

Res. 95 Linden Blvd.  
Bus. Jewelry, 576—5th Ave.  
Single  
*Proposed by* Leo Kaufmann and  
Aaron Dershowitz

DEUTSCH, CARL

Res. 201 Crown St.  
Bus. C.P.A., 580 Fifth Ave.  
Married  
*Proposed by* Albert Joley and  
Morton Klinghoffer

DAMSKY, DR. WOLF

Res. 619 Montgomery St.  
Bus. Physician, 485 Stone Ave.  
Married  
*Proposed by* Nathan Klebanow and  
George Dubrow

EISENSTADT, BENJAMIN

Res. 377 Montgomery St.  
Bus. Restaurant, 2 Cumberland St.  
Married  
*Proposed by* Solomon Mitrani

ELLEN, DR. HENRY M.

Res. 240 Crown St.  
Bus. Physician  
Married  
*Proposed by* Dr. Joseph P. Kasnetz

ENGELSTEIN, HAROLD

Res. 11 Midwood St.  
Bus. Plastic Novelties, 42 W. 15th  
St.  
Married  
*Proposed by* Irving Horwitz

FINICHELL, DR. NATHAN M.

Res. 1374 Union St.  
Bus. Physician  
Married  
*Proposed by* Dr. Julius M. Dan

FRIEDMAN, DR. LOUIS A.

Res. 1160 Eastern Pkwy.  
Bus. Dentist  
Married  
*Proposed by* Harry A. Harrison

GELLER, HARRY A.

Res. 725 Eastern Pkwy.  
Bus. Teacher  
Married  
*Proposed by* Samuel Lemberg

GITLIN, DR. MILTON F.

Res. 243 Amboy St.  
Bus. Physician, 617 Saratoga Ave.  
Single  
*Proposed by* Dr. Felix Horowitz and  
Wm. Shorestein

GOLDBURG, BEN

Res. 1234 Lincoln Pl.  
Bus. Retail, 225 W. 34th St.  
Single

GOLDBERG, LOUIS

Res. 675 Empire Blvd.  
Bus. Clothing, 120 East Broadway  
Married  
*Proposed by* Alexander Shapiro and  
A. J. Stelzer

GOLDENBERG, GEORGE D.

Res. 589 Eastern Pkwy.  
Bus. Mfg., 1123 Broadway  
Married

GOLDIARB, BERNARD

Res. 1590 Carroll St.  
Bus. Jewelry, 64 W. 48th St.  
Married

GOLDBAUM, BENJAMIN

Res. 26 Stoddard Pl.  
Bus. Attorney, 60 John St.  
Married  
*Proposed by* Samuel Schoenfeld

GOLDMAN, PERCY

Res. 365 New York Ave.  
Bus. Plastics, 80 York St.  
Married

GOLDMAN, WILLIAM

Res. 1239 Sterling Pl.  
Bus. Naval Mdse., 209 52nd St.  
Married

GOLDING, SEYMOUR

Res. 1040 Carroll St.  
Bus. Merchant, Same  
Married  
*Proposed by* Emanuel Cohen and  
Tobias Zwerdling

GUSICK, SIDNEY

Res. 1740 Carroll St.  
Bus. General Mdse., 555 Broadway  
Married  
*Proposed by* Samuel Lemberg

GUZIK, LEO

Res. 1699 Carroll St.  
Bus. Corsets, 31 E. 28th St.  
Single

HAMMUEL, WILLIAM I.

Res. 26 Ludlam Pl.  
Bus. Attorney, 277 Broadway  
Married

HARR, MISS ANNE

Res. 505 Lincoln Pl.



- HERZOG, HERMAN J.  
Res. 348 Eastern Pkwy.  
Bus. Podiatry, 6 W. 14th St.  
Married
- HELD, LOUIS B.  
Res. 30 Balfour Pl.  
Bus. Builder, 163-18 Jamaica Ave.  
Married  
*Proposed by* Leonard Levy
- HOFFMAN, WILLIAM  
Res. 547 Jerome St.  
Bus. Daiper Service, 79-55 Albion St.  
Married
- HOLZMAN, HENRY W.  
Res. 163 Sullivan Pl.  
Bus. Attorney, 21 E. 40th St.  
Married
- INSELBACH, SAMSON  
Res. 601 E. 19th St.  
Bus. Legal Ass't, City Hall  
Married  
*Proposed by* Samuel Lemberg
- JACKLER, SOL  
Res. 260 Stuyvesant Ave.  
Bus. Dry Goods, 555 Broadway  
Single  
*Proposed by* Edward Shwom
- JOSEPHY, MEYER  
Res. 1281 Union St.  
Bus. C.P.A., 19 Rector St.  
Married
- KAPLAN, SIDNEY  
Res. 320 Empire Blvd.  
Bus. Coats, 247 W. 38th St.  
Married  
*Proposed by* Harry L. Berger
- KERN, PAUL  
Res. 130 Fenimore St.  
Bus. Liquor, 120 Court St.  
Single
- KLEIN, JACOB  
Res. 456 Crown St.  
Bus. Teacher, Thomas Jefferson H. S.  
Married  
*Proposed by* Rabbi M. Lewittes
- KLEIN, ROBERT  
Res. 698 Montgomery St.  
Bus. Caps, 560 Broadway  
Married  
*Proposed by* Lt. Oscar Klein and Joseph Goldberg
- LAIKS, DR. WILLIAM  
Res. 28 Ludlam Pl.  
Bus. Dentist, 718 Washington Ave.  
Married  
*Proposed by* Dr. Joseph Horowitz and Dr. William Douglas
- LEFKOWITZ, ALEXANDER  
Res. 515 Crown St.  
Bus. Teacher, Tilden H. S.  
Married  
*Proposed by* Harry Goldstein and David Brown
- LEVENTHAL, LEON  
Res. 1133 Lincoln Pl.  
Bus. Coats and Suits, 500—7th Ave.  
Married  
*Proposed by* Irvin Friend
- LITTMAN, MAXWELL  
Res. 583 Midwood St.  
Bus. Accountant, 10 E. 40th St.  
Single  
*Proposed by* Isidore Gottlieb and David Seideman
- LOUIS, SOL  
Res. 270 Crown St.  
Bus. Sweaters, 1372 Broadway  
Married  
*Proposed by* D. Friedman
- MAZELOFF, SOL  
Res. 446 Kingston Ave.  
Bus. Commercial Art, 23 E. 26th St.  
Married
- MARKS, CLARENCE  
Res. 1142 Lincoln Pl.  
Bus. Textiles, 356—4th Ave.  
Married  
*Proposed by* Chas. S. Feinberg and Jack Gross
- MEIZELS, JULIUS  
Res. 135 Eastern Pkwy.  
Bus. Mfg., 1350 Broadway  
Married  
*Proposed by* Samuel Rottenberg
- MILLER, RALPH  
Res. 734 Saratoga Ave.  
Bus. Gov't, 210 Livingston Ave.  
Single  
*Proposed by* Adolph Silberstein and Jack Gross
- NASS, HARRY  
Res. 346 New York Ave.  
Bus. Poultry, 145 Orchard St.  
Married  
*Proposed by* Joseph Zucker and Morris D. Wender
- OZAN, ALBERT  
Res. 745 Lincoln Pl.  
Bus. Novelties, 230—5th Ave.  
Married  
*Proposed by* Morris Miller
- PERLIN, LEWIS  
Res. 1602 Union St.  
Bus. Linotyping, 264 W. 40th St.  
Single
- PODELL, S. D.  
Res. 285 Sullivan Pl.  
Bus. Dresses, 520—8th Ave.  
Married  
*Proposed by* Mr. and Mrs. Isador Lowenfeld
- ROSENTHAL, FRED  
Res. 289 Empire Blvd.  
Bus. Raw Furs, 222 W. 29th St.  
*Proposed by* Phil Amster  
Married
- ROTWEIN, IRVING  
Res. 621 Lefferts Ave.  
Bus. Containers, 601 W. 26th St.  
Single  
*Proposed by* Cpl. Sam Rettinger
- SACKS, JOSEPH S.  
Res. 1539 Union St.  
Bus. Paper Bags, 518 Smith St.  
Married
- SANG, ALFRED  
Res. 1433 President St.  
Bus. Drugs, 161 Meserole St.  
Married  
*Proposed by* Dr. Julius M. Dan and Morton Klinghoffer
- SCHIFF, DR. CHARLES H.  
Res. 1000 Park Pl.  
Bus. Physician, Same  
Married  
*Proposed by* Irving and Sol Kabram
- SCHWARTZ, ALFRED C.  
Res. 172 Sullivan Pl.  
Bus. Bottles, Same  
Married  
*Proposed by* Dr. Julius M. Dan and Mrs. Margaret Levy
- SCHWARTZ, DR. SIDNEY A.  
Res. 175 Sullivan Pl.  
Bus. Dentist, 25 Plaza St.  
Married  
*Proposed by* Harry Triefler and Dr. Aaron Shack
- SHUTER, JOSEPH  
Res. 140 Remsen Ave.  
Bus. Shirts, 1141 Broadway  
Single
- SILVERMAN, NATHAN  
Res. 324 Montgomery St.  
Bus. Biscuits  
Married
- SPIEWAK, SAM R.  
Res. 1354 President St.  
Bus. Sportwear, 366 Broadway  
Married  
*Proposed by* Louis Halperin

## Additional Membership Applications

SPITZ, HENRY A.

Res. 1701 Albemarle Rd.  
Bus. Attorney, 16 Court St.  
Married

*Proposed by Frank Schaeffer and  
Joseph Goldberg*

STOLITZKY, DR. BENJAMIN

Res. 135 Eastern Pkwy.  
Bus. Dentist, 207 Prospect Park W.  
Married

*Proposed by Samuel Rottenberg*

STRUMLAUF, HAROLD L.

Res. 565 Crown St.  
Single

SWARZMAN, HERMAN

Res. 901 Washington Ave.  
Bus. Chain Store, 42 Amboy St.  
Married

*Proposed by Isidor Fine and  
Mrs. Tillie Leff*

TUROW, MORRIS

Res. 632 Eastern Pkwy.  
Married

*Proposed by Abraham Ginsburg*

WEINER, SOL

Res. 567 Sheffield Ave.  
Bus. C.P.A., 220 W. 42nd St.  
Single

WHEITMAN, WILLIAM

Res. 410 E. 96th St.  
Single

WOLK, FRANK

Res. 889 Montgomery St.  
Bus. Butcher, 310 Johnson Ave.  
Married

*Proposed by Ephraim Rudin*

**The following have applied for reinstatement:**

GABEL, BENJAMIN

Res. 1589 Bedford Ave.  
Bus. Insurance, 212—5th Ave.  
Married

JACOBS, GERALD

Res. 1401 Carroll St.  
Bus. Oil & Real Estate, 66 Court St.  
Single

*Proposed by Abe Mann*

SALE, MAX

Res. 175 New York Ave.  
Bus. Attorney, 11 W. 42nd St.  
Married

The following applications were received too late for inclusion in the regular listing. Applications received after October 20th will be published in the November Issue of the "Review."

BERK, MARVIN M.

Res. 1480 Park Pl.  
Single

COHEN, ALEX

Res. 400 Crown St.  
Bus. Woolens, 220—4th Ave.  
Married

*Proposed by David Alpert*

DAVIS, CHARLES

Res. 30 Ocean Pkwy.  
Bus. Textile, 31 Bond St.  
Married

*Proposed by Robert Goldberg*

DRISCHER, SOL

Res. 770 Empire Blvd.  
Bus. Clothing, 275—7th Ave.  
Married

ELSBURG, DR. M. S.

Res. 522 Eastern Pkwy.  
Bus. Dentist, Same  
Married

*Proposed by Dr. Lionel H. Bernstein*

EPSTLIN, BERNARD

Res. 1146 Eastern Pkwy.  
Bus. Rev. Cantor, Same  
Married

*Proposed by Philip Palevsky*

EPSTEIN, MAURICE

Res. 1148 Eastern Pkwy.  
Bus. Rev. Cantor, Same  
Widower

*Proposed by Philip Palevsky*

GOLDFARB, SYDNEY

Res. 312 E. 21st St.  
Bus. Souvenirs, 33 E. 17th St.  
Married

*Proposed by Sidney Garfield*

KELLERMAN, DR. ADOLPH

Res. 1271 President St.  
Bus. Physician, Same  
Married

*Proposed by Frank Rauch*

LANGSAM, MISS ROSALIND

Res. 285 Albany Ave.  
Bus. Accountant, 25 Columbia  
Hghts.

Single

*Proposed by Dr. Chas. Windwer*

LEVENTHAL, BERNARD

Res. 456 Schenectady Ave.  
Bus. Theatre, 110 Wyckoff Ave.  
Married

*Proposed by Samuel K. Janow*

LEVINE, PAUL

Res. 915 Eastern Pkwy.  
Bus. Dairy, 167 Chambers St.  
Single

*Proposed by Morris Neinken*

MONTO, DR. JACOB

Res. 314 Brooklyn Ave.  
Bus. Physician, Same  
Married

*Proposed by Abe Mann and  
Selig J. Harrison*

NISHMAN, DR. DANIEL

Res. 176 Pulaski St.  
Bus. Physician, Same  
Married

*Proposed by Dr. Joseph P. Kasnetz*

PERRIN, LARRY

Res. 250 Crown St.  
Bus. Fine Arts, 11 E. 52nd St.  
Married

ROSTEN, HERMAN

Res. 941 Washington Ave.  
Bus. Gifts, 640 Broadway  
Married

*Proposed by Irving Rosenbluth*

WOLF, HERBERT

Res. 501 Lefferts Ave.  
Bus. Janitors Supplies, 358 W. 26th  
St.  
Married

**The following are reinstatements:**

GLAUBMAN, HARRY

Res. 448 Sterling St.  
Bus. Mirrors, 435 W. Broadway  
Married

JASPAN, JOSEPH

Res. 777 St. Marks Ave.  
Bus. Attorney, 66 Court St.  
Married

*Proposed by Joseph Richman*

SCHWARTZ, JOSEPH J.

Res. 426 Eastern Pkwy.  
Bus. Oil, 233 Varick Ave.  
Married

*Proposed by Abe Mann and  
Gerald Jacobs*

SHURE, MRS. EVA

Res. 480 Lefferts Ave.  
*Proposed by Frank Schaeffer*

**Brooklyn Jewish Center Review**

## A POET BEHOLDS THE JEW

[Continued from page 11]

with neither fire nor sup nor bit,  
watching thro' each dragging day  
my flesh melt from bones away;  
sooner die in Dachau's camp;  
sooner feel the jackboots stamp  
the earth upon my living face  
than but for a second's space  
of those who ride to trample you.

Such is my heart towards you, Jew.  
And she promises not to cease clamoring  
"till men awake to brotherhood and the  
Jew comes to his own."

The final statement of this poem, like  
a clarion sounding the alarm, calls for  
action, for "while you read they die, they  
died . . ."

\* \* \*

Thus speaks a fair Christian English  
poet. Her talent commands respect, her  
sincere thought and feeling are impres-  
sive and leave the reader in a brooding  
mood. But we are afraid that her appeal  
for brotherhood, though repeated daily  
in the prayers of every house of worship,  
will be lost in the hatreds gripping the  
Western civilization.

For over two thousand years there has

been a Jewish community in Europe, but  
for fifteen centuries, since Constantine  
proclaimed Christianity the exclusive re-  
ligion of state,

She dwelleth among the nations,  
She findeth no rest.

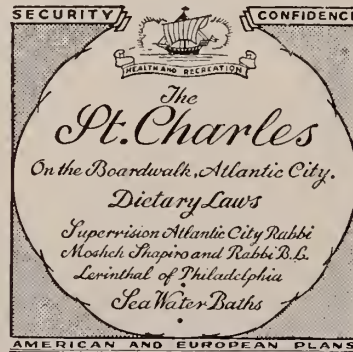
The problem of Jews living among  
Christian majorities in peace and dignity  
is not a Jewish, but a Christian problem,  
for the world is dominated by the Gen-  
tiles. Our rights have sometimes been  
recognized in theory, but never in fact.  
Jew-baiting is the scourge of the West-  
ern civilization, and like a two-edged  
sword it cuts both ways. Hitler has  
murdered two million Jews, but with  
them he killed millions of Christians. He  
plundered and ruined the Jews, but Eu-  
rope, too, is devastated.

Anti-Semitism has sterilized Europe's  
sense of morality. The relief from Jew-  
baiting will be the rebirth of Europe.  
Ada Jackson is one of those Europeans  
who brings us hope in a decade of de-  
spair. We are certainly happy to have  
her among our friends, and to engrave  
her name among those British writers,  
scholars, clergymen, political leaders who  
have become part of Israel's brighter lore.

100 New Membership  
Applications listed  
this month!

Let's try to beat  
this record in  
November

Make your Friend  
a Member



Send the "Review" to a boy in  
service and keep him informed  
about Jewish events and prob-  
lems

FOR  
FLOWERS  
•  
WEDDING  
DECORATIONS  
AND  
FRUIT  
BASKETS

HYMAN  
SPITZ INC.

OUR ONLY STORE

THE  
BROOKLYN  
JEWISH  
CENTER'S  
OFFICIAL  
FLORIST

Dickens 2-4000  
1685 PITKIN AVENUE



## "Just Between Ourselves"

[Continued from page 4]

that He has sustained me and permitted me to reach this milestone of service. And I offer before Him my fervent supplication that His blessings may accompany me and my dear ones, as well as all in our institution, for many years to come, so that our service for our faith and people may grow from strength to strength.

*Israel H. Ben-Zion*

## Jewish Priority in Poland

[Continued from page 6]

other. There is the story of one "Abraham Prochovnik" (Abraham the Powder-maker) who had been offered the crown of Poland and who declined it "on the fourth day" in favor of a man named Piast, the founder of the Piast dynasty

which ruled Poland for many years. And there is also the widely disseminated tale of Saul Wahl, a clever student who was elected to the throne of Poland through the friendship of the powerful Prince Radziwill whose friend and adviser he was. The Poles always elected their Kings, whose rule extended only to their own lifetime.

What is of even greater importance to us is the recorded fact that even those Jews who arrived in Poland in the tenth century from Portugal, and from "the land of the Franks," were not the very first Jews to settle in the land. They found a sprinkling of Karaite Jews (who evidently had emigrated from the Middle East and the Crimea); of Jews hailing from Kiev, capital of Russia at the time; and of the remnants of the Chazars, that Turco-Tartar nation of Jews whose homeland was in the borderlands of the Caspian Sea and whose Kingdom was overthrown by the Russian Prince Swiatoslav in 964. The sudden and complete disappearance from history

of the Chazars after the overthrow of their Kingdom by the Russians has puzzled the historians. They had been a numerous as well as a powerful nation. It is believed that Poland became their home, and that they were absorbed by the other branches of Polish Jewry.

\* \* \*

The German savages will soon be driven out of Poland. The task of rebuilding all that the Hun has destroyed, and the reconstituting of all the phases of civilized life will somehow be accomplished. But the Jewish problem will probably still plague post-war Poland.

## Young Folks League

THE next meeting of the Young Folks League of the Center will be held on Tuesday evening, October 31st at 8:30 o'clock. The program will include a Quizz Contest, for which prizes will be awarded. Refreshments will be served and a social hour will follow.

# THE RIVERSIDE

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

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Far Rockaway, L. I.  
1250 CENTRAL AVENUE  
FAR Rockaway 7-7100

Miami Beach, Florida  
1236 WASHINGTON AVENUE  
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

WILLIAM B. FELDSTEIN, Director

## HOME ACCIDENTS

Carelessness causes accidents and adds a frightful load to an already overburdened wartime economy. Nursing services are strained to meet the demands of the home and war fronts. It's patriotic and always good advice to

"THINK BEFORE DOING"



## CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY

HARRY STRONGIN, President



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BROOKLYN 2, N. Y.

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# *The Brooklyn Jewish Center Review*

*November, 1944*

## A GREAT LEADER IS SEVENTY

By SOPHIE UDIN GINGULD

## FOUNDATIONS AND PILLARS FOR THE NEW WORLD

By SAMUEL ROTTENBERG

## WHAT CHANUKAH MEANS

By DR. E. N. RABINOWITZ

## LETTERS FROM SERVICE MEN TO CENTER MEMBERS

## THE WAY TO VICTORY

By PVT. JOHN W. GORDON

## NEWS OF THE MONTH



# CENTER BULLETIN BOARD

## FORUM LECTURES

Conducted by THE BROOKLYN JEWISH CENTER

Monday Evenings at 8:30

### Symposium on "WHAT TO DO WITH GERMANY"

Monday Evening, December 4th



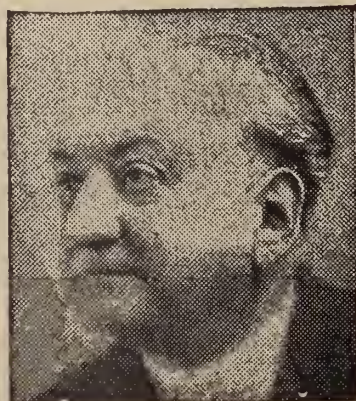
LOUIS NIZER

One of America's great orators. Author of "What to Do With Germany," etc.

December 11th

LUDWIG LEWISOHN

Famous Author, Novelist, Literary Critic and Lecturer



Subject:

"EDUCATION AND DEMOCRACY"



JOHN HAYNES HOLMES

Distinguished liberal preacher. Minister of the Community Church of New York

December 18th

HENRY HOKE

Author of "Black Mail," the sensational inside story of the campaign to disrupt America



Subject:

"THE SECRET NAZI WEAPON"

Special admission charge for the Symposium on December 4: 30¢ to members and 55¢ to non-members (incl. tax). The other lectures are free to Center members, and 30¢, including tax, to non-members.

# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVI

NOVEMBER, 1944 — KISLEV, 5705

No. 12

## CHURCHILL OUT OF CHARACTER

FOR a number of months the Yishub in Palestine and responsible Jews in America have felt a growing alarm over the terroristic activities of the Stern group in the Holy Land. Like other portents of evil they originally appeared on the horizon of Palestinian life like a cloud no larger than a man's hand, but from it has now grown the full flower of wickedness. During the last few months they have broken into public buildings, burglarized their contents, committed depredations against individuals, and in general, kept the public officials of the Holy Land in a state of *qui vive* and the population in a condition of turmoil. Because of them a large fine was levied against an entire community near Jerusalem (a remedy legally as improper as the acts themselves, since to prevent injustice it imposed a vicarious responsibility on a community for crimes committed by specific individuals). Because of them 250 or more persons have been deported from Palestine on the ground that they were responsible for these disorders—deported, so far as we know, without trial and thus constituted martyrs to an unholy cause.

At this distance we are, of course, unable to speak with definiteness concerning the responsibility of the public authorities for the continuance of this terror. But it does seem probable that the British, with all of the facilities at their command, including police, troops, informers and all of the paraphernalia of law and order, might easily have put an end to the Stern group. The suspicion naturally is aroused that the British have, if not encouraged, at least tolerated this condition in order to have an argument for the continuance of the policy of the White Paper. It is a well recognized

symptom of despotism that it always seeks to cloak itself in the forms of legality and right.) The British are old hands at the game of "divide and rule." Beneath the conventional and traditional stolidity of John Bull there has often been operative a fine subtle Italian Machiavellianism.

Whoever has been to blame, it is unquestionable that the Yishub and the cause of Zionism have been and are now, in tragic measure, the chief sufferers. On November 6, 1944, Lord Moyne, British resident Minister in the Middle East, was assassinated by two young Jews, subsequently identified, by their own confession, as members of the Stern group. This act of cowardly murder naturally aroused the anger not only of Englishmen, but of Jews, and indeed, of all decent people. It did not even have the excuse which the assassination of other personages in bygone days might have had, as for instance, of tyrannical Russian Czars, for Lord Moyne was not the administrator of British policy in Palestine and had no direct responsibility either for the enunciation or for the implementation of the White Paper. Without doubt and without palliation, this murder was either the personal act either of the two murderers or the disastrous expression of a misguided policy of their associates. This was the central fact in the whole situation and the one which should have been immediately realized by the British. The record is filled with instances in which the leaders of Palestine Jewry have repudiated the Stern gang and all their practices. Not even the bitterest enemy of the Jewish Commonwealth can reasonably argue that violence has been part of the plan or program of Zionism in or out of Palestine. Even in the worst days

of 1925, 1935 and 1939, the Jews did no more than protect themselves against the hired hooligans of the Mufti. True, they met force with force, but only with so much force as was necessary—and never as aggressors. Under the most provoking circumstances the Yishub has maintained not only a fortitude, but a patience which has been noteworthy in a world which has given itself over so unreservedly to violence and bloodshed.

Therefore, it comes with all the greater shock that Winston Churchill should have uttered in the House of Commons so brutal a warning, not to the Stern group, but to the Jews of Palestine, as to amount, in his case, almost to a repudiation of a lifetime of friendliness to Zionist aspirations. In discussing the murder of Lord Moyne, Churchill said: "If our dreams for Zionism are to end in the smoke of the assassin's pistol, and our labors for the future are to produce a new set of gangsters worthy of Nazi Germany, then many like myself would have to reconsider the position we have maintained so consistently and so long in the past." This threatening statement is open to so many objections on the ground of fact, history and logic, as to create not only comment but wonder. The hand is the hand of Esau, but the voice is the voice of Jacob; for although Churchill spoke, actually one heard the British Colonial Office again manifesting its generation-old hostility to Zionism. Churchill is too good a student of the Zionist movement and too conversant with the facts of its history, to have made the mistake of identifying the Yishub with the Stern group. Churchill knows too well that even the Sternists, mistaken as they are, and criminal as are their acts, are in existence only because of the despair imposed on them by the treacheries of the White Paper. Churchill him-

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self has protested against the White Paper in language of a most vigorous challenge. In 1939 he characterized it as "A plain breach of a solemn obligation." It is inexcusable for a historian of Churchill's stature thus to confuse cause and effect. If Malcolm MacDonald had made the statement of which we complain, that would be understandable. Coming from Churchill, it leaves us not only with a sense of shock, but of bewilderment.

What should be our attitude? Are we to truckle to the British Government? Are we to abase ourselves and protest our natural horror, and promise future good behavior? (Not for ourselves and the great majority of the Jews in Palestine, but on the part of a minute minority which has always refused both self-discipline and community discipline.) Or are we to assert, time and time and time again, that these men and their acts are the direct responsibility of the British Government in the creation of a condition which that government might well have foreseen when it enunciated the faith-breaking and treaty-breaking policy of the White Paper? The violence of the Arabs which preceded 1939 was many, many times worse than anything of which the Stern gang has been guilty, yet that fact did not prevent the British Government from rewarding the Arabs by issuing the White Paper. We have refused and we must continue to refuse to be made a sacrifice to the Power Politics of the Colonial Office. True, the Yishub must and will, as it has promised, render every aid and cooperation to the police authorities in the prevention of future similar crimes. But whether or not the Yishub will be successful—whether or not the Sternists will themselves discipline themselves—is, in the larger aspects of the problem, completely immaterial.

Mr. Churchill has done the Jewish people a grave disservice. More than that, he has weakened his position in the eyes of right thinking men as one of the leaders in a new world based on international justice. It is not for the Yishub to cry *peccavi*, but Mr. Churchill manfully to admit that in this instance his interest as a British politician has clouded his vision as a world statesman.

—WILLIAM I. SIEGEL

## "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

### An Intimate Chat Between Rabbi and Reader

ONE of the sad symptoms of our age—a symptom which explains the slow march of progress in all fields of endeavor—is that the average man leaves all serious thinking on the vital problems that should concern him to professionals. He does little thinking for himself. In religious matters, we are content to leave the thinking about these matters to the clergy or to the teachers of religion. In political matters, we are satisfied to have the professional politicians do the thinking for us. In the field of economics we turn to the professional economist.

It is therefore a unique phenomenon to have a layman, a business man, give thought to the important problems in our economic, social and political life which must be solved if we are to reconstruct a post-war world fit to live in.

In this issue of the *Center Review*, the editors have given more than the usual space to a most interesting article by our co-worker, the Honorary President of our institution, Mr. Samuel Rottenberg. To his credit it must be said that he is one of the small group of laymen who think about the great issues that face the world today. He has thought out definite plans which he feels the world should adopt if civilization is not only to be saved but given an opportunity to progress.

The readers of this article may not be in full agreement with all the suggestions offered, and with all the conclusions reached by Mr. Rottenberg. But all must admire the serious thinking which marks the entire thesis.

It is indeed a happy omen that business men like Mr. Rottenberg are beginning to do fine thinking in the field of economics. When more laymen will emulate him, there will be greater hope that a better world can be established.

This writer would like to see Jewish laymen begin to publish their thoughts on the religious problems which face the world—and particularly the religious problems of the Jew. We know that Mr. Rottenberg, and others, too, in our

Center, have given thought to some of the fundamental questions which seek answers. These thoughts should be expressed so that all of us might have the benefit of them.

The layman, too, must learn to think and to ponder over the same problems. Only when we shall have the combined thoughts of professional and layman, will there be hope that real progress can be achieved.

*Israel H. Levinthal*

### MORE JEWISH CHAPLAINS FOR EUROPE

THE large, and constantly increasing, number of Jewish men in the American forces in Europe has made necessary the assignment of ten additional Jewish chaplains to this theatre. Eight chaplains arrived in France recently and two more are en route. Almost all of the arrivals, who reported to Major Judah Nadich, senior Jewish chaplain, will be sent to front line posts.

Those who have arrived are: Capt. Irwin Hyman of Syracuse, N. Y.; Capt. Lewis Grossman of Mount Vernon, N. Y.; Capt. Samuel Blinder of Philadelphia; First Lieut. Joseph Shubov of Boston; First Lieut. Ario Hyams of Tisbury Park, N. J.; First Lieut. W. Gunther Platt of Chicago, a refugee who was ordained in Germany; First Lieut. Max Wall of New Jersey, and First Lieut. Louis Engleberg of Cleveland.

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**D**R. Chaim Weizmann will be seventy years old on November the twenty-seventh. As he reaches the proverbial three-score and ten years, the Jewish people know him as a son of his people, a great scientist, a great leader and the builder of the Homeland, who unites uniquely in his personality the simplicity of the Talmud with the dignity of the statesman, the dreamer of dreams, with scientific exactitude.

Born in Motele, a townlet near Pinsk, Russia, in 1874, Weizmann was, from his very infancy, under the influence of the age-long tradition of Jewish living, which moulded and formed his character. He "learned" in the *cheder* and both his father, and his *rebe* inculcated the soul of the child with hopes of a Jewry established in its own Homeland. Even when Chaim Weizmann left the *cheder* in Motele to go to the Real Gymnasium in Pinsk to begin his secular and scientific education, he continued his studies of Hebrew and Talmud, and I have heard Rabbi Masliansky, the great Jewish orator, speak with pride of the Hebrew learning of his pupil. Weizmann continued his education at Berlin University and then at Freiburg, and received from the latter in 1898 his chemistry degree.

The two fundamental interests of Chaim Weizmann's life manifested themselves early: first he was deeply concerned with the destiny of his people, and secondly, with chemical research.

In his student days at Freiberg, he met and was drawn into the circle of Herzl, and as early as 1898 he attended his first Zionist Congress. From 1901 to 1903 Weizmann was in Geneva as lecturer in chemistry at the Geneva University. Switzerland at that time was the Mecca of Jewish students and Russian revolutionists. Many of the latter were young Russian Jews. Weizmann found here a wide field for his Zionist propaganda. He early displayed a ready wit and biting satire. A brilliant debater and a master of polemics, he fought against the assimilationist tendencies prevalent among the student Jewish youth. It is also at Geneva that Dr. Weizmann met Vera Chatzman, a medical student, whom he married, and who not only shares his Zionist ideal, but is herself a leader of the Women's International Zionist Organization.

## *The Story of the Life of the First Zionist of Our Day—Chaim Weizmann*

# A GREAT LEADER IS SEVENTY

By SOPHIE UDIN GINGULD

Nineteen hundred and three was a very important year in the life of Chaim Weizmann. It was then that he accepted a lectureship in Biological Chemistry at the University of Manchester. Like Herzl, he believed that England was to play a leading role in the destiny of Jewry. Already this people, so steeped in the Bible and the prophecies, envisaged a Jewish rebirth in Palestine. So Weizmann was eager to make England his home.

He was already a leader in the Zionist movement. A member of the Chovevei Zion and an ardent admirer of Herzl, Weizmann nevertheless took a critical attitude toward Herzl. There were at that time two main streams in Zionism: the Herzlian political Zionism, with its creation of a modern political state, and the Ahad Ha'am spiritual Zionism, with its aim restricted to a cultural center in Palestine. In 1902 Weizmann, in association with Martin Buber, Berthold Feiwel, Leo Motzkin and others, organized a new group in Zionism, the "Democratic faction," who desired to deepen as well

as to extend the movement, and to express itself practically through the founding of colonies, schools, and even a university in Palestine. They advocated a middle-of-the-road course between "political" and "spiritual" Zionism. Weizmann also aligned himself with the Russian delegation in violently opposing the Uganda project, and later he mercilessly ridiculed territorialist schemes.

All this time Weizmann was engaged in important chemical research which placed him among the leading scientists in England. His discovery of acetone butyl fermentation assumed national and international importance. In 1915, at the request of David Lloyd George, then minister of munitions, he moved to London as director of a research laboratory placed at the disposal of the British Admiralty. Britain was desperately in need of acetone for the manufacture of explosives. Dr. Weizmann discovered a way to make synthetic acetone from horse chestnuts, relieving the shortage. In his memoirs, Lloyd George wrote, "Dr. Weizmann, with his discovery, not only helped us to win the war, but made a permanent mark upon the map of the world." When Britain and the Allies, who felt themselves under a deep debt of gratitude to Weizmann, asked him what they could do in his honor, he replied, "All that I care for is the opportunity to do something for my people." Thus his genius and his vision did do "something" for his people. They were among the factors that brought about the Balfour Declaration, issued November 2nd, 1917.

Destiny, Jewish destiny, had now chosen its leader, and from that time onward the life of Weizmann is the history of Zionism and the upbuilding of Palestine as the Jewish homeland.

In 1918 Dr. Weizmann headed the Zionist Commission to Palestine. Prior to his departure he was received in audience



*Dr. Chaim Weizmann*

by the King. The *cheder ingele* from Matele at Buckingham Palace! He stood on the threshold of the Jewish National Home. One of the first acts upon his arrival in Palestine was to lay the foundation stone of the Hebrew University on Mount Scopus. The next year, together with Nahum Sokolow, he pleaded the Zionist cause before the Supreme Council of the Peace Conference in Paris. In 1920, at the London Conference, he was elected officially the President of the Zionist Organization.

With single-mindedness and tenacity of purpose Dr. Weizmann accepted his leadership. Insurmountable obstacles beset his work. There was need of tremendous sums of money. The Keren Hayesod was founded, but its creation alienated the Brandeis group. Dr. Weizmann traveled to Palestine, to the United States, to most of the countries of Europe, and to South Africa to overcome opposition in Zionist ranks, to plan gigantic industrial undertakings, to raise the needed funds. There were many reverses. Riots broke out in Jerusalem in 1920, in Jaffa in 1921. The Palestinian Administration began its policy of Arab appeasement. Transjordan was torn away from Palestine. The Palestine Mandate made provision for an extended Jewish Agency as early as 1923. Weizmann began negotiations with Non-Zionists. He won the support of Louis Marshall, then President of the American Jewish Committee, and the Jewish Agency was established in 1929. On its heels came the savage outbreaks following the disturbances at the Wailing Wall. Immigration to Palestine was drastically curtailed, and the Passfield White Paper began to undermine the Mandate. Unable to continue his leadership under these conditions, Dr. Weizmann resigned as President of the newly created Jewish Agency.

British public opinion was aroused and outraged, and some of the evil was remedied by the MacDonald letter. In 1933 Hitler came to power and intensified the need for a Homeland. As many as sixty thousand immigrants a year were absorbed in the life of the country, but in 1936 new riots broke out, fanned and financed by Nazism and Fascism. In 1937 the Peel Report proposed partition of the country, and finally there was issued the White Paper of 1939, limiting

all Jewish immigration to 75,000, and curtailing the purchase of land.

Then World War Two was thrust upon humanity. For the Jews in Europe the war began in 1933, for the Jews in Palestine in 1936, but now in 1939 the entire world was involved.

At the outbreak of war Dr. Weizmann, on behalf of the Jewish Agency, offered the manpower of the Yishub as volunteer fighters in the war for freedom. But five long years had to pass before a Jewish Brigade was recognized by Great Britain, and after close to 30,000 Jews of Palestine were in the armies of England, fighting on every front. Millions of Jews were exterminated by Hitler—hundreds of thousands fought heroically with bare hands to defend their honor in the ghettos of Warsaw and Lublin, while England, the trustee of the League of Nations for the Mandate which was to establish a Jewish Homeland in Palestine, turned away the

victims of Hitler from the shores of the Homeland.

Chaim Weizmann rose above all obstacles. He merely became grimmer in his determination. Now, at three-score and ten, he stirs deep affection among his followers—and there is no nobler nor more statesmanlike figure in the whole of Jewry.

I first saw Dr. Weizmann at the Twelfth Zionist Congress in Carlsbad, in 1921, the first Congress after the first War, the first reunion of a Jewry that had fought brother against brother, the first Congress after the Balfour Declaration. At the Congress was felt the disillusion of the Jewish youth of Europe, broken by war and pogroms. They and all Jewry looked to Weizmann, the international leader. There he stood before the large portrait of Herzl. Tall, robust, broad-shouldered, his Slavic-Semitic face with its high intellectual brow lighted

[Continued on page 22]

## THE WAY TO VICTORY

by PVT. JOHN W. GORDON

PVT. Benny Israel inched through the moonlit clearing. He forced himself to keep in the pattern of the shadows, hugging the ground.

All trees look alike at night: how many more? There were three this morning, large, clearly defined. Where were they now? Benny slowly raised his arm, slid it back until his hand could focus reassuringly on the bundle of grenades.

Slowly, like death creeping—slide, push slowly with the foot, each piece of loose dirt is a subtle enemy, not to be crushed, but to be got around. So slowly that the rough grass is like a forest to the close-pressed face.

Rest now, with the breath controlled. So silent that the air whistles out of the nostrils. Let it out now, out of the mouth slowly, softly; breathe in.

Last tree. No more shadows to creep with. Twenty yards of bare ground. That slight bulge is the Nazi gun. Out there in the protective shadows. So menacing, so helpless.

No hysterical thoughts of sprouting limbs and leaves and moving slowly like a walking tree. No thoughts of throwing death from here. There is only one sure way.

Out to the edge, the far edge of the shadow. Going faster now. You sleeping Nazi! Fire on me so that I can run.

The edge of the world is the end of this shadow. Out there on that vast and endless stretch of twenty yards is death and the wasteland.

Quiet strides, and fast. Running low to the other end of the world, who could have seen the gaunt, rough root of a tree, curved to trap and hold an ankle? Nothing to do but lie still, grind his teeth, and pray that a broken leg was not a noise that is heard, but only one that is felt.

The pain is nothing if only it is quiet. Rest in peace, oh broken leg! Some day you may be immortalized in plaster. And still the Nazis sleep. Or do they stir uneasily, wondering about Benny Israel? Or all the Benny Israels?

No, that little movement shows that escape is only another way of death. Painfully precise, the rise to a sitting pose. Mechanical and neat, the tying of the grenades. Benny sighed; the decision was certain. He whispered, "I wish I could have died in better company," and tossed the grenades like a casual present into the waiting Nazis.



THE festival of Chanukah commemorates the most heroic period of Jewish history, and, together with Passover, it must be classified as the most significant among our holidays and festivals. The story of the events which led to the establishment of the celebration of the Feast of Lights is told very simply and effectively in the First Book of the Maccabees, one of the so-called Apocryphal books of the Bible. This book of sixteen chapters covers the entire story of the wars and successes of the Hasmonean family from the days of Antiochus Epiphanes, king of the Graeco-Syrians, to the death of Simon, last ruling brother of Judas Maccabees. Chronologically, it narrates the important happenings from 175 B.C.E. to 135 B.C.E. and relates briefly the deeds of the Hasmoneans, Matthias and his five noble sons, outstanding among whom was Judas, Jonathan and Simon.

The account of this period is further supplemented by the Second Book of the Maccabees, also one of the books of the Apocrypha. This book concludes with Judas's victory over the Syrian general Nicanor, about 162 B.C.E. The contents of this section of fifteen chapters are not historically as valuable as that of the First Book of the Maccabees. It contains a number of miraculous and fantastic tales, as well as narratives of martyrological import which, though a true picture of the times, do not add to its historical record. However, there is enough valuable material in this book to give one an idea of the turbulent nature of this era in Jewish history.

Both these books of the Apocrypha were handed over to future generations in their Greek form. The First Book, whose author is unknown, was probably in Hebrew or Aramaic, and was translated into Greek, the current language of the times. Later it was incorporated into the Septuagint. There are many indications in the text to point to its original Semitic origin. The Second Book was probably written in Greek. Had these books been included in the canon of the Old Testament and had they been known in the Hebrew or Aramaic, knowledge of the Maccabean period would have been much more widely spread.

Another source for the history of this period and the consequent origin of the

## WHAT CHANUKAH MEANS

By DR. ELIAS N. RABINOWITZ

Chanukah celebration is found in the Antiquities of Flavius Josephus, Book XII, Chapter VII. Josephus speaks of the festival as established by Judas Maccabees following his many victories to commemorate the restoration of the temple service after its interruption for a number of years by the wars. He calls the festival "Lights." This indicates that in the days of Josephus the lighting of the Chanukah candles was an established fact. Josephus lived during the destruction of the Jewish state by the Romans, approximately two centuries after the Hasmonean epoch.

The story of the events leading up to the establishment of the "Festival of the Dedication," or the "Festival of Lights," as gathered from the above sources and briefly told, is as follows: After the death of Alexander the Great his vast empire was divided among his generals. Judea became the fighting ground for the kings of Syria and the kings of Egypt and was held by the potentate of either one of these lands. About the year 170 B.C., the Syrian king, Antiochus IV, known as Epiphanes, invaded Egypt and met with some success. However, under pressure from the growing Roman Republic, he was compelled to relinquish his claims to victory and to return to his own domain. To abandon the fruits of his victory was a bitter pill to the ambitious monarch.

One aim ruled the mind of Antiochus, namely, to weld together all the heterogeneous masses of his empire into one homogeneous body. The Jews, though seemingly homogeneous, were a divided body. The wealthy and influential Jews, among whom may be counted some members of the priestly caste, imitated and assimilated the ways and manners of their pagan Greek conquerors. Some of these converts went so far as to act as informers to the king. The result was that a Syrian army entered Jerusalem upon its forced retreat from Egypt, pillaged the city, desecrated the temple, and set up an altar of Zeus and Apollo within its walls. The king appointed overseers to enforce his laws and to see to it

that the Jewish way of life be abandoned and be substituted by Greek manners and religious customs. The weak and servile among the Jews submitted to the king's will, but the more courageous rebelled. Consequently, oppression and bloodshed ensued.

All went well with the king's program until the persecutors reached the small town of Modin. There, lived the old priest Matthias, of the family Hasmoneus. Matthias was a devout Jew and a good warrior. He was also the fortunate father of five brave and valiant sons. When the representative of King Antiochus came to Modin he proceeded to set up an altar to Apollo and to prepare for a sacrifice. An apostate Jew ascended the altar steps to slay his animal victim. Whereupon the venerable priest, Matthias, arose, sword in hand, and slew the Jewish regicide and also the king's messenger. Matthias and his sons then fled to the desert and were soon followed by a host of faithful countrymen.

For a year or so, they carried on a guerrilla war against the forces of the king. Matthias was an old man. Before his death he assembled his sons and instructed them to follow the leadership of his third son, *Yehudab*, Judas, known as Maccabeus, the Hammerer, so nicknamed probably because of his strength. Upon the death of their father, the sons followed his instructions. Judas became their leader. He was a comparatively young man, and because of his valor and prestige increased the number and quality of his followers. Wishing to forsake the tactics of his father and intent upon waging open warfare on the king's army, he waited for his opportunity. It came at last. For when the king heard of his growing strength, and of his influence over his fighting men, he sent army after army to beat him. Outnumbered by his enemies, Judas and his battalions prevailed over them because of their courage and convictions.

In a final battle, after the enemy was



completely defeated, the comparatively small army of the Jews entered Jerusalem. They found the Temple of the Lord defiled by the heathens who had held it for three years. The first task of these religious patriots was to remove all vestiges of pagan impurities and to prepare the temple for Jewish worship. After this was accomplished, a re-consecration followed, in the manner of the temple dedication in the days of Moses in the wilderness, and of that of King Solomon after the completion of the first Temple. Modelled on the Feast of Tabernacles, the Jews of that day established an eight-day celebration, with the Hallel and thanksgiving and the kindling of lights. The net result of the victory of Judas Maccabeus was not temporary; it was a victory for the ages. Judas and his followers won a victory for Monotheism, a victory for a moral and ethical existence. A defeat would have meant the destruction of all that the world now values as of permanent importance.

Due to the actions of the later Hasmoneans, the story of the early heroes and their marvelous deeds and sacrifices were almost forgotten by the Pharisaic Jews of a later generation. The Hasmoneans were priests, and insisted upon combining in their persons the High Priesthood and the secular kingship. Yet, their actions were not always up to the standard of pious Jews. They were extremely worldly, and like all their prosperous compeers, they were inclined favorably to the teachings of the Sadducees. Furthermore, there was a strong belief among the Jews that kingship was the heritage of the Davidic scions and, consequently, these priestly kings were considered usurpers. The valor and the sacrifice and the nobility of the early Hasmoneans were forgotten and even their names were strange to the mouths of the Pharisaic Jew of a later date. However, the celebration of Chanukah continued and the memory of some great victory lingered in the minds of the people.

The first record of the belief in the miracle of the vial of oil is found in a small book known in Rabbinic literature as "Megillath Ta'amith." According to the Tractate "Sabbath" 13b., the contents of this small book were brought to light by a certain Hananian son of Hezekiah, of the family of Garon, who lived before the destruction of the temple.

"Megillath Ta'amith" deals with the days in which fasting and mourning is prohibited. The book, however, is composite in character. The older parts originated at an early date, and the later sections are of a later date, as late as the 7th century of the present era, according to some authorities. The oldest part is Tanaitic and written in Aramaic, the later additions are in Hebrew. The book is divided into twelve chapters, according to the twelve months of the year. In Chapter IX, corresponding to the month of Kislev, we find the following statement, "On the 25th day of the month, the day of Chanukah dedication, mourning is prescribed for eight days." This statement is followed by a Hebrew passage which reads, "When the Greeks entered the temple, they defiled all the oils in the temple, and when the kingdom of the family of the Hasmoneans gained in strength and overcame them, they examined and found only one cruse of oil stamped with the seal of the High Priest. However, there was sufficient oil only for one day, but a miracle happened and the oil sufficed for eight days. On the following year they fixed those days as holy days, with Hallel and thanksgiving." This Tanaitic passage is quoted in the Tractate "Sabbath" 11b.

It has been already remarked that Josephus knew of the ceremony of the lighting of the candles, though he does not connect it with the miracle of the flask of oil, which he does not mention. Somewhat earlier, the lighting of the Chanukah candles was an accepted custom. There was, however, a controversy in the academies as to the procedure. According to "Sabbath" 21b, the School of Shammai ruled that the order be eight lights on the first evening, and gradually diminishing to one light on the last evening. The School of Hillel reverses the order from one candle on the first evening to eight candles on the last evening. We follow the order of the School of Hillel.

We do not know how wide-spread the celebration of Chanukah was among the Jews of the Diaspora. The author of the Second Book of the Maccabees, written about 100 B.C., makes a bid for its observance among the Egyptian Jews. Later, however, among the Jews of Babylonia—who, on the whole, followed the Pharisaic tradition—Chanukah was cele-

brated in its entirety, but still with the emphasis on the miracle.

The Babylonian Talmud is the source of our method of observance of the Chanukah. We are told that the lights must be of a certain height above the threshold, so as not to lose their effectiveness. They must be on the left side of the door opposite the Mezzuzah. The candles are holy and must not be used for secular purposes. They are for the purpose of making known or emphasizing the importance of the miracle. For this reason, the candles were once lighted out of doors wherever there was an entrance to the house, so that all who passed by might see them. Work is permitted during the festival. Women, however, are requested to abstain from work while the candles are lighted and are still burning. In other respects, to indulge in labor is left to the will of the individual.

The Chanukah liturgy is not extensive and does not differ greatly from the everyday prayers. The complete Hallel is recited daily. During the "Amidah," i.e., the silent prayer, "Al Hannisim" is recited in the "Modim" benediction three times daily. It is likewise recited in the grace after meals. "Al Hannisim" is a very old form of thanksgiving. It is mentioned in the Seder R. Amram Gaon, of the 9th century. Its full text is given in the Mahzor Vitry, a compendium by R. Simba, a pupil of Rashi. It differs slightly from the text found in our prayer books. The suggestion for such a prayer is found in the Talmud Sabbath 24a.

At the lighting of the candles, three benedictions precede the ignition on the first night, and two on the second night. The Rabbis in Talmud Sabbath 23a ordain these benedictions and establish the fact that all Rabbinic ordinances have a biblical base in the command of Deuteronomy 17:11, "Thou shalt not turn away from the thing they tell thee to the right or to the left." After lighting the candles there is a short recitation, "Haneroth Halalu," dating back to the Middle Ages. It is mentioned in the Tur as having been recited by his father, R. Asher b. Jechiel, and by his father's teacher, R. Meir of Rothenburg. The Piyut, "Maoz Zur" (Rock of Ages), generally sung in the Ashkenazic ritual at home or in Synagogue after the kindling of the lights,

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*The following is the first part of a plan for the economic and, in some respects, social reorganization of the world to come. It was conceived by a man who has been active for the greater part of his life in Jewish and communal affairs, and was one of the founders of the Brooklyn Jewish Center.*

*The plan falls into an extremely liberal category, and it is interesting that it should have come from the mind of a business man.*

*Dr. Levinthal, in his column "Between Rabbi and Reader," on page 4 of this issue, has written an appreciative note on Mr. Rottenberg's work.*

*It is unusual for the Review to publish an article of this type, but it believes this plan will attract sufficiently wide interest to warrant the publication.*

*The Editors.*

THE World of Today is reaching the end of the trail. It will be a bloody end, heralded by the roar of cannon and the slaughter of innocents which will easily exceed the ten million deaths of World War I. But now that the roar of cannon is about to subside, we may expect the world to be, for a while at least, in a chastened mood. It will feel humble and contrite. It will, as it has so often before, again declare its readiness to listen to some helpful and hopeful suggestions.

These suggestions will be many and will aim to ameliorate conditions that have produced world wars—two of them in less than a quarter of a century. The roots of social evil will be traced to greed, to blundering, to political ineptitude, to the savage instincts inherited from the jungle.

Then the proposals will follow—proposals to curb greed through legal enactment, to eliminate blundering through education, to entrust henceforth all political decisions only to the competent, and to stress the ethical approach in all dealings with our fellow-men—be they individuals or nations.

This brochure contains a number of suggestions which, in my opinion, should be included in any blue-print of the World to Come. These suggestions are stated simply, since the author believes that their reasonableness is quite manifest and needs no elaborate argumentation. Clearly, this outline is not intended as a counsel of perfection. It is merely a

# FOUNDATIONS AND PILLARS FOR THE NEW WORLD

reminder that some things in our world need mending and that the mending must be done forthwith.

## I.

### Outlawing of Strikes

We must try to find a solution to the problem of strikes (or premeditated stoppage of work), if we want to maintain a democratic form of life and private initiative.

A strike is not a cure—in effect, it is a disease brought about by management's abuse of labor and a refusal to develop and establish a relationship between itself and labor on an equitable and humane basis.

We need compatible laws to establish this necessary proper relationship. If we can entrust our government with our lives, we need not hesitate to entrust it with our labor. A law has established an eight-hour work day which has become generally accepted in the United States—and this is more than millions of hours of strikes have accomplished. You may argue that strikes helped to make the law. But we don't have to burn down the buildings to see that water extinguishes fire!

Large capital is beginning to recognize its responsibility today. We don't have to have a spectacle such as has disgraced the city of Philadelphia recently by a strike tying up the entire transportation facilities of that city for five days, simply because some misleaders took a notion into their heads that they didn't like the color of some people's skin. In this instance, because of war conditions, the army stepped in and settled the question. But are we in the peaceful future to rely on the army exclusively to settle our labor questions? Or, shall we have laws and regulations to govern relations between man and man? No group should ever be permitted to have the power to stop our city's transportation or any other essential industry.

I advocate that strikes should be outlawed and proper machinery established

By SAMUEL ROTTENBERG

to eliminate any possibility of strikes by either capital or labor. Millions and millions of dollars will then be saved by labor, which maintains large organizations and pressure groups in order to secure fair conditions of employment. They should have this as a matter of right, as citizens and members of the richest commonwealth of the world—the U. S. A.

## 2.

### Social Security From Cradle to Grave

The expense of rearing and educating children during infancy and youth is borne by the community. The major part of life is normally devoted to gainful occupation. Old age, except in rare cases where ample savings have been provided, has been a problem for communities, for philanthropists, for the State and for the Federal government. Hitherto, however, this problem has not been properly solved.

We might as well recognize the obvious; that just as an individual's start in life is a charge on the community, so is old age. Likewise, sickness and unemployment.

I therefore wish to recommend a further development in social security: Every person employed should pay 5% of his or her earnings, to be matched by an equal amount paid by the employer, and thus provide insurance against sickness, unemployment and old age from the cradle to the grave. And in all of these respects legislation of this measure should be federal and therefore uniform for the country as a whole. People who give their best years to the welfare of the community should in return receive a complete guarantee of Freedom from Want—something that cannot be achieved in any other way except through social security.

To make society secure against unemployment, sickness and old age is the most important preliminary step for ushering in the New World to Come. In terms of its effects upon the economy as



a whole, an extensive and complete security system will inevitably, through the elimination of individual fear of the future, precipitate greater individual spending for consumer goods "today" as against saving for that "rainy day" which we all fear, and thus provide for more stable high-level employment, a greater aggregate income, steadier investment activity, and the minimization of recurring business fluctuations. In a word, a sound social security system contributes vitally to a sounder economic system.

### 3.

#### One Year's Military and Economic Training

Unemployment immediately after the war looms as one of the biggest problems confronting the American people.

In spite of the fact that unemployment has always been a major problem, nothing constructive has ever been done to solve it. It surely is not a problem without a solution. The largest numbers of unemployed persons are those who have no trade or profession, and for whom a job must be created. In other words, they must first be educated to be productive. Statistics have proved that men who have vocations such as plumbing, carpentering, or brick-laying experience the smallest percentage of unemployment. We must not attack the condition of unemployment, but rather, among others, one of the causes of unemployment, which is the lack of training for any specific kind of work. Once we accept this fact, the answer seems obvious: that is, to re-train people who have been neglected and sent out into the world without any means of making a livelihood.

It is my opinion that every young man, before he is permitted to embark on a business or professional career, should be compelled to spend one year of his time as follows: first, to receive sufficient military training to defend his country in a national emergency, and to acquire the physical fitness which military training can give him; secondly, to be trained in some gainful occupation, so that, when he graduates from his national training school, he will be ready to accept a position for which he has acquired the necessary vocational skill.

Too many young people, after completing high school, are recklessly ex-

posed to finding a place for themselves without any specific training and background, and they consequently try to live by their wits instead of by their ability to produce. These become a burden on our economy.

Not only can we train people for useful occupations but we can direct such education to supply the needs statistics will show exist. This plan could very well be applied to the present problem of industrial conversion from war to peace. No soldiers should be released from the army unless they have positions, or before they have been trained for some useful occupation. Instead of giving soldiers a dole, the finest investment this country could make would be to re-train those veterans who possess no vocational aptitudes. They would then have a gainful occupational skill which would provide them security more lasting than the money received through handouts. And America in turn would profit incalculably by this enhancement of its spiritual and cultural wealth.

### 4.

#### Gradual Reduction of Tariffs

Another step in the direction of economic amelioration must be the free flow of goods from points of abundance to points of scarcity, with nothing to stop them en route. In other words, if we are to bring about a state of affairs whereby the products of labor and the good things are accessible to all the peoples of the globe, tariffs must be abolished through gradual reduction. With progressive lowering of tariff walls, boundary disputes will also be eliminated to a very large extent.

That tariffs were "breeders of war" was already pointed out by Woodrow Wilson in his Fourteen Points. And the history of the '20s and '30s, marked by economic nationalism, currency warfare, complicated systems of blocked balances, and international barter, more than amply substantiates Wilson's characterization of tariffs as "breeders of war." Can't we profit by historical experience? Captains of industry and others habituated to think in conservative terms will, of course, raise the cry of "Utopia!" and argue that men in business are not their brothers' keepers. But, one might retort, neither should they be their brothers' de-

stroyers. Moreover, if we concede that tariffs are the breeders of war then we stand little to gain by them even in the way of pecuniary profits, since these are afterwards taxed away by the government to pay the huge costs of bloody wars. Thus, in the long run, for the business community and the economy as a whole, tariffs do not pay.

There is, naturally, the argument about the varying standards of living. Removing tariff barriers may mean the competition of so-called coolie labor. To this the answer is simple. There is no room for coolie labor in a civilized world. A gradual elimination of tariffs would raise the standards of living to a point where life would become normalized for almost all inhabitants of this earth, and through the unhampered operation of the economic principle of comparative costs, commodities would be produced most economically in those regions most suitable for their growth and production, so that the prices at which they would be available to the peoples of the world would tend to decline and the general standard of living throughout the world, including our own United States, would correspondingly increase.

And it might be straightforwardly said, in conclusion, that all our international monetary and political plans for a better world after this holocaust will be of no practical avail unless we proceed to deal quickly with this root of our many international problems!

### 5.

#### Export and Import as Exchange of Commodities

Following the line of reasoning developed in the preceding chapter one realizes the necessity for a complete reorientation with reference to the import and export of goods.

Instead of looking for markets to exploit and for the creation of favorable balances of trade, such exports and imports should be based on the simple idea of exchange of commodities in a spirit of mutual economic intercourse.

Every country wants to export as much as possible, and import as little as possible. Here is where manipulations, trusts, cartels, and controls begin to function, and world rivalries begin to operate, starting a game that ends in



war. If a person spends more than he produces, the result is bankruptcy. This is equally true of a nation: If it has nothing to export, it should not import.

In other words, imports and exports should not serve as a basis for exploitation. Once this principle would be established, many of the world's problems relating to control of colonies and spheres of influence would be eliminated from political considerations. And one of the largest breeders of wars would ultimately be removed.

## 6.

### Lower Interest Rate

A third step in the economic betterment of the world would be an all-around lowering of the interest rate on risk capital.

Credit is essentially a social institution. It is based upon certain assets accumulated by the community and by certain potential improvements which are added to raw material through invention and labor. Credit is only possible in a community that knows how to conserve its wealth, how to apply part of it to the production of new wealth and habitually goes about its business in such

a manner that a certain increment in wealth may be regularly expected. It is under such circumstances that credit becomes the all-important lubricant for keeping the community at work, and this lubricant should not be left to the manipulation of professional financiers who use community assets and charge a high rate of brokerage for their services. After all, over 90% of business transactions are transmitted through the instrument of credit.

It is my considered opinion that the maximum legal rate of interest should not exceed 3%. Under modern circumstances this would meet all ideal requirements of commerce and industry as well as of invested capital, which has hitherto taken an excessive amount as its share. The net effect of such a low-interest rate policy, justified by the enormous accumulation of liquid capital in our modern community, would be to contribute to a stimulation of investment, especially in the housing and building industry, which in turn would sustain employment and produce income over quite a number of years.

*To be continued and completed next month.*

## A PROPHETIC PLAN

*An interesting commentary on Mr. Rottenberg's outline for the future is this analysis of the cause of the last depression and suggestions for remedial measures which he wrote as long ago as 1931. The soundness of Mr. Rottenberg's thinking is evidenced by the fact that a number of the measures he recommended became part of the New Deal regulations.*

IN MY judgment there are four major causes for the business depression:

1. Lack of social or governmental machinery to adjust production to the needs of consumption.
2. Increase of machinery, permanently replacing man-power.
3. Too heavy costs for the distribution of commodities (commonly known as business). The number of persons so engaged is out of proportion to our present economic needs and creates an overhead which taxes in-

dustry too heavily.

4. Over-capitalization of industries, thus depriving the laborer of his just share in the goods he produces.

### Remedies

The remedies which I permit myself to suggest, although in a brief and sketchy manner, may be divided into three groups, as follows:

#### A.—Labor and Industry

1. Our Federal Government should promptly call a conference of the representatives of all key industries for the purpose of establishing the necessary instrumentality for the regulation of production to meet the needs of consumption.
2. The various State Legislatures should pass laws reducing the hours of labor. The time is ripe for a five-day week and a six-hour day.
3. The Federal Government should ask Congress to adopt a Child Labor

Law, keeping persons under eighteen years of age from engaging in any gainful occupation.

4. The Sherman Anti-Trust Law should be abolished so that industries may direct production and regulate prices under the Federal Trade Commission's supervision.
5. Old Age pensions should be established in every State of the Union.
6. Employment of labor should be made secure either by unemployment insurance or by making it obligatory upon all key industries to assure their workingmen all-year employment.

#### B.—Finance

1. The various States should modify the Usury Laws to apply to corporations as well as individuals and lower the legal rate of interest to 4% or 3%. The present rate of interest gives capital too large a share at the expense of the producer.
2. The Federal Reserve System should be extended to include land and real estate, so that mortgages and land debentures may enjoy the same status as commercial paper. This will liberate more capital for all industries.
3. A Mortgage Bank for Homes should be established, enabling home owners to obtain mortgages for thirty years, where 6% interest would automatically amortize the mortgage and give the investor 4½% on his capital—a measure that would encourage millions of Americans to own their own homes.
4. Increase inheritance taxes to minimize the danger of perpetuating large fortunes.

#### C.—Tariff

1. Since tariffs have proven to be a menace to international trade as well as to international peace, they should gradually be reduced until completely abolished. New inventions and facilities for transportation have made this world much smaller than it was one hundred years ago, at the dawn of modern industry. We dare no longer remain isolated, and unless we raise backward countries to a higher level, they will drag us down to a lower one.

# LETTERS FROM SERVICE MEN TO CENTER MEMBERS

**From Sgt. Nathaniel Kramer**

*(Excerpt of a letter sent from France to his sister, Mrs. Pearl Koepfel)*

**Y**OM KIPPUR this year was really celebrated by us. There is one Synagogue in the French city we went to that was not destroyed by the Germans. It was used as a warehouse by them and has been fixed up by our Engineer units so that it is practically as good as new. All the Torahs are gone, of course, but otherwise nothing else was taken. Even some books remain. The Service was conducted by GI's, and was very well done. We had a two-hour break in the afternoon to rest up for the final portion of the Service. Otherwise it was conducted just as was the Service at the Center. Seven civilians attended, the entire Jewish population at the moment. They told us that all Jews, old and young, regardless of age, were sent to German concentration camps in 1940 when the Germans first occupied the city. These seven had fled, and have returned to their former homes now that the city is free again.

Last night, after the service was over, we went out to break our fast and happened to go into a vegetable store. There were three of us. To make the story short, the woman who owned the shop spoke English fairly well, having lived in Ireland for three years, and we spent three hours there drinking champagne and cognac, among other liquors. The woman's name is Madame Peureux. She has a sister who lives in Richmond Hill and is married to an Irishman named O'Shea. Since all communication with the States was discontinued with the fall of France in 1939, the sisters have not heard from each other. Hence I have written to Mrs. O'Shea today telling her that her sisters and family are well and requested that she write to them through me. Civilian mail to French civilians is not permitted as yet.

The Peureuxs told us some interesting things concerning the German occupation period. We always wondered whether the French knew the true facts of the progress of the war. They told us they listened to the English radio on the quiet, and so were informed of the Russian victories, the invasion of France, as well as Eisenhower's address to the French

*The Review will publish periodically letters from our soldiers received by their families. Some of the most dramatic descriptions and stirring messages of our time are contained in the correspondence of servicemen. The letters presented here are fine examples of this type.*

people. They spoke of the feat of the German troops when our planes came over, that the French populace stood in the streets and cheered while the soldiers ran to the Abri, the air raid shelter. They told us the fear the German soldiers had of the American army as it approached the city. The Germans fled two days before we arrived, and were happy to get out.

Concerning the treatment of the ordinary Frenchman, they said the German rule was not as bad as we pictured it. This pertains to brutality and cruelty. The German soldier had to have coupons to buy anything, even a meal in a restaurant. They said that the French raised the prices for the Germans in every way possible and kept up their resistance as best they could. Now that they are free, some of the French find it hard to believe they have been under the yoke for so long. Of course, many of the men are prisoners, working in Germany, but some were released by the Germans, as was the husband of Madame Peureux.

**From Sgt. Howard L. Forman**

**T**HIS is something that I should have done a long time ago. I must confess that I have been somewhat delinquent in acknowledging receipt of cards and gifts. I guess in the army many things go by the way, and we sometimes forget ourselves. I have been receiving the *Center Review* regularly, and I have enjoyed its many interesting articles. It is another touch of home, and the things which we realize now mean more to us than anything else.

I received your Chanukah parcel. I am a little bit at a loss for words. I don't know how to thank you for it. I appreciate your thoughtfulness, and I again want to thank you for your kindness.

**From Daniel G. Luxenberg**  
*Cadet Midshipman*

**I** FOUND your swell package awaiting me when we landed in New York this week.

I have also been receiving the *Center Review* and I appreciate your sending it to me.

**From Lt. Irwin D. Witty**  
*(Written from a German Prison Camp)*

**D**EAR Mother and Dad:

Have arrived safely at a permanent prison camp Stalag Luft 1.

Am in the best of health, so don't worry about that. The food is all right and the Red Cross takes good care of us. Write as often as possible and notify everyone that I am all right. This is not as bad as it may seem to you, so don't worry about me. Just thank God, as I did, that I am alive and in the best of health. I don't know how long I will be here but if you want to, send some candy and cigarettes.

Once again do not worry about me as I am as well as if I were at home, which I hope will not be too long. Keep well. Regards and love to the family.

Love,  
IRWIN.

**Report of a Festival at a Medieval City in England**

**U**. S. and British Army personnel of Jewish faith, stationed at a medieval city in England, recently expressed their appreciation for hospitality extended them at an impressive ceremony, highlighted by the presentation of a certificate of inscription to the community of that city. The presentation was made by Pfc. Nathaniel Horowitz of Brooklyn, N. Y. and Corporal Jack Brewer of Manchester, England.

Pfc. Nathaniel Horowitz has rendered great service to his fellow servicemen as acting chaplain since he has been in the U. S. service, here and overseas. Always inspiring in conducting Jewish services, he is beloved by his comrades and superior officers of all faiths. His golden voice and clever tongue makes everybody feel happy. He is a descendant of Jewish rabbinical nobility, the son of Julius Horowitz of 850 St. Marks Avenue, Brooklyn.



# THE NEWS OF THE MONTH

THE future of a Jewish Palestine hinges on whether or not the British Government is convinced that it can depend on the loyalty of Jews in the Middle East. Dr. Nahum Goldmann, member of the executive of the Jewish Agency, reported here, reviewing the situation in Palestine, from where he recently returned.

This, he said, makes it even more imperative for the Jews in Palestine to combat the small groups of terrorists who direct their activities against British officials exclusively. Estimating that the terrorist group has no more than five hundred members, Dr. Goldmann said that the Jewish Agency has worked out a number of practical measures which will be undertaken for the purpose of curbing the outbreaks.

Dr. Goldmann described the great economic progress which Palestine made during the war, but emphasized that there is a tendency on the part of the Palestine Government to hamper Jewish industrial development of the country by making it difficult for Jewish industrialists to import new machinery from the United States and export Palestine-made products to countries in the Middle East whose markets were controlled by British industrialists before the war.

☆

ALTHOUGH there is a conflict in British official circles on whether the government should discourage or encourage the growth of Palestine industry, the dominant school of thought favors the latter policy, Harry Viteles, general manager of the Central Bank of Cooperative Institutions in Palestine, said in New York.

Speaking at a press conference, Mr. Viteles, who arrived here to negotiate the purchases of machinery and other equipment for Palestine factories, said that the British circles favoring growth of Palestine industry believe that it can furnish a steady market for capital goods from Britain, and will not seriously hamper British trade in the Middle East.

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THE 251 Jewish terrorist suspects who were deported from Palestine several weeks ago by plane are confined in a

camp in British Eritrea, in northeastern Africa, it was revealed this week.

In letters to relatives living in Petach Tikvah, the deportees wrote that they are being held in a mountain camp in the jungle, which has a climate similar to Palestine.

☆

THE French Government has decided to grant financial aid to families of Jews deported from France by the Germans,

similar to the assistance given families of war prisoners, it was reported in Paris by Marc Yarblum, president of the Federation of Jewish Societies, in the course of a conference with Sir Herbert Emerson, Director of the Intergovernmental Committee for Refugees.

The refugee aid director assured Mr. Yarblum that efforts will be made to ascertain the fate of the tens of thousands of Jews who were deported from

## THE TRUE STORY OF THE ASSASSINATION OF LORD MOYNE

THE full story of the assassination in Cairo of Lord Moyne, British Resident Minister of State in the Middle East, and the real identity of his murderers were obtained in Jerusalem by the Jewish Telegraphic Agency from reliable sources.

When arrested, the two terrorists gave their names as Moshe Cohen Itzhak and Charles Salzman. The JTA informant, however revealed that they are Eliahu Khakim, 25, of Haifa; and Ephraim Ben-Zuri, 23, of Tel Aviv. Khakim left the British Army in February of this year. Zuri was given a leave of absence by the Hebrew University two years ago to join the armed forces.

The two arrived in Cairo, separately, and were not even known to each other until they met in accordance with instructions from the central committee of the Stern Gang. They left here for Egypt wearing military uniforms and equipped with the necessary documents and supplies. They were in Cairo for eighteen days before the attack on Lord Moyne, during which time they secured arms and explosives.

Khakim and Ben-Zuri have announced that they would refuse to have counsel assigned to them and would conduct their own defense.

Both youths asked for pen and ink and a Bible to prepare their speeches. They demanded that the court proceedings be conducted in Hebrew. It was learned, at the same time, that the family of one of

the accused intends to send a lawyer to the trial as an observer.

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POSTERS issued by those advocating terror and those opposing it appeared this morning on walls, telephone poles and streets lamps throughout Jerusalem. A casual observer would get the impression that a hotly fought election contest was in progress.

Conspicuous among the posters were those signed by the Irgun Zvai Leumi, the principal terrorist group, and the Neemanei Hamoledeth ("True to Our Motherland"), an organization composed of members of the Palestine Federation of Labor, which is pledged to combat the terrorists.

The posters issued by the Irgun and by the Sternists—the other chief terrorist group—warn the Jewish population against delivering "fighters" to the police authorities. "Whom are we fighting for?" one poster asks. "For whom are we risking our lives and shedding our blood, if not for you; if not to protect your position and to achieve national independence in our homeland?"

The posters of the anti-terrorist Neemanei Hamoledeth call upon every Jew to combat the terror. They emphasize that murder and sabotage are fascist methods. "We are fighting against the White Paper, but not against British policemen," the poster read. "We are fighting against the regime, but not against individuals."



France to Poland by the Nazis. He said that the committee hopes to obtain, shortly, a report on the number who may still be alive, and that it intends to consult with the Soviet Government on the possibility of securing information as to their whereabouts.

The multitude of difficulties faced by Jewish refugees in France were discussed at the conference.

Special interest was shown in the problem of orphaned Jewish children. The Committee planned to care for some of them in France, while others will be sent to Palestine, or other lands. Mr. Yarblum pointed out that the number of Palestine certificates allotted recently by the British Government for children in France, Belgium and Switzerland was insufficient.

He also raised the question of whether refugee rehabilitation funds of the Committee might be used to aid the needy Jews of Paris, 30,000 of whom are already registered with the Jewish Federation. Mr. Yarblum suggested that loans be made to artisans and small merchants.

☆

FOR hundreds of Jews in the concentration camps of Southern France liberation has brought no change of residence. They are free, yes—but they have no place to go. So they are spending the winter in the very camps where they had been imprisoned. Their homes in Paris and elsewhere in France are gone, their furniture has been confiscated by the Germans and shipped away, their families are broken up, and there are no immediate means to provide the destitute with anything more than food and lodging, which they already receive in the camps. If they were to be returned to Paris, they would still be without homes, without tools, without work. Those who owned property would find that the processes for the return of their funds or their real estate have not yet begun to function.

☆

DR. CHAIM WEIZMANN, president of the Jewish Agency for Palestine, arrived in Jerusalem recently from London. This is his first visit to Palestine since the outbreak of the war.

Dr. Weizmann motored to Rehovoth, where he has a home. He was accompanied by his wife and L. Linton, political secretary of the Jewish Agency in Lon-

don. He was greeted by a parade of Jewish special policemen.

The arrival of Dr. Weizmann coincides with a crisis in the Jewish Agency executive. It was announced this week that Isaac Gruenbaum, for many years a member of the executive, has resigned and is no longer participating in the work of the Agency. He represented the General Zionists, group "A." In reporting his resignation, *Haaretz*, leading organ of the General Zionists, demands that he be replaced by a member of the same group in the United States.

Rabbi Judah Leib Fishman, another member of the executive of the Jewish Agency, also submitted his resignation, which was not accepted. Leaders of the Mizrachi organization, of which Rabbi Fishman is a member, are conferring on whether Rabbi Fishman should insist that his resignation be accepted.

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RUMANIAN Minister of Justice, Lucretiu Patrascanu, gave a written statement to the correspondent of the Jewish Telegraphic Agency in Bucharest assuring him that although Jews in Rumania do not as yet enjoy the rights to which they are entitled under the revived constitution, these rights will soon be fully restored. The statement reads:

"A law will be promulgated shortly, the purpose of which is to abolish all racial legislation. The law will be based on the conception of complete restoration of Jews to their full rights and of real restitution and reintegration. The law is now being prepared by the Ministry of Justice."

☆

GEORGES MANDEL, French statesman whose "accidental" death last July was reported by his Nazi captors, accused Marshal Henri Philippe Petain in a telegram in November, 1942, when the Germans were entering Southern France, of being "responsible before history for this crime" of "handing me over to an enemy," the French Telegraph Agency said.

The text of the telegram was discovered at the post office whence it was sent.

☆

Jews from all parts of Bulgaria are continuing to arrive in Sofia. They present a great problem to Jewish organizations, since the majority of them are penniless and in great need of aid.

THIRTY-TWO former members of Jewish Maquis units in France, who arrived here from Lisbon last month, have already joined the Jewish Brigade. Immediately after their release from the Athlit internment camp, the young French Jews marched in a body, carrying their Maquis flag, to the Brigade headquarters and enlisted.

☆

AN indication that the British Government does not consider that the Jewish internees on the island of Mauritius are permanently barred from entering Palestine was given in Commons by Colonial Minister Col. Oliver Stanley. The internees were sent to Mauritius about three years ago when they attempted to enter Palestine illegally.

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THE 30th annual convention of Haddassah closed in Cleveland after the delegates had adopted final proposals bringing the total projected expenditures of the organization for the coming year to \$2,250,000.

Of this total \$900,000 will comprise the medical budget, and \$400,000 will cover the allotment for the Jewish National Fund, \$250,000 of which has been earmarked for purchase of a "Weizmann Tract" in Palestine in honor of the 70th birthday of the Zionist leader. The delegates also adopted a quota of \$10,000,000 for the Six War Loan Drive.

Mrs. Moses P. Epstein of New York was re-elected president. Also re-elected were the following vice-presidents: Mrs. Samuel W. Halperin and Mrs. Herman Shulman of New York; Mrs. Raphael Tourover, Washington; and Mrs. Jack Goodman of Indianapolis. New vice-presidents are Mrs. J. J. Schwartz, Los Angeles and Mrs. David Greenberg, New Rochelle. Mrs. Samuel J. Rosensohn was re-elected treasurer; and Mrs. Robert Szold, Pelham, N. Y., secretary.

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A CENTRAL planning and coordinating agency for veterans' needs has been established in New York under the joint sponsorship of the Federation of Jewish Philanthropies and the National Jewish Welfare Board.

The new organization will be known officially as the Committee for Coordinating Jewish Community Services for Veterans. It is being financed by a special grant from the Federation of Jewish

Philanthropies, as part of its long-term program for meeting the post-war needs of community life.

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AUTHORITIES in Egypt will take a census of all Jews who have arrived there recently. It is believed that the census is being contemplated in connection with the assassination of Lord Moyne by two Jews who came to Egypt from Palestine.

In an interview broadcast by the Cairo radio, the premier of Iraq, Hamdy El Pachaji Proel-Mida, assured the Arabs of Palestine that the neighboring Arab states would shortly take steps to aid them. Among the means he outlined were: Establishment of an Arab propaganda bureau in Britain and America, financial backing to prevent the sale of Arab lands to Jews, and "establishment of strong diplomatic protection for the Arabs of Palestine."

☆

A CALL to the Jews of Palestine to combat terror in that country was issued by Isaac Ben-Zvi, president of the Jewish National Council, following the election of a new executive of the Council, which is composed of fifteen members representing various groups. Ben-Zvi expressed the Council's abhorrence "over the dastardly murder of Lord Moyne."

Post-war demands, for submission to the United Nations in behalf of the Jewish population of Palestine, were drafted at an earlier meeting of the Jewish National Council at which it was emphasized that Palestine Jewry is primarily interested in securing unhindered immigration of Jews desiring to come to Palestine from European countries, as well as equal rights for Jews desiring to remain in the countries in Europe where they now reside or where they resided before the war.

David Remez, leader of the Histadruth, demanded that a central bureau be established to coordinate all Jewish claims, and that all important Jewish organizations throughout the world be represented in order to secure united Jewish action on all matters pertaining to compensation for confiscated or destroyed Jewish property in various European countries.

☆

M. Zissu, Zionist leader in Rumania, has resigned from the presidency of the

united executive of all Zionist groups in that country as a result of a conflict which developed between him and the Zionist Laborite Party.

It is understood that the conflict arose over the decision of the Zionist Laborites to participate in the General Jewish Council which the Rumanian Government established at the recommendation of Dr. William Filderman, to act as a central Jewish political body in Rumania. Mr. Zissu, as head of the Zionist movement in Rumania, is opposed to the establishment of such a council. He is supported by the Jewish Party, which represents nationalist Jews.

The Zionist Laborite Party, Poale Zion, and its youth organization, for the first time in its history took part in a pro-Russian demonstration, when they par-

ticipated in a parade held on the 27th anniversary of the Soviet Revolution in Russia.

☆

HEARINGS on the pending Palestine Resolution, which were to have been resumed this week before the House Foreign Affairs Committee, have been postponed, it was announced by Rep. Sol Bloom, chairman of the committee.

A concurrent resolution providing that the United States include in all peace treaties at the end of the present war appropriate provisions "for the restoration of property or reimbursement by way of damages to any and all persons who have been deprived of their property" by Axis countries "under cover of law or otherwise" was introduced in the House this week by Rep. Samuel Dickstein, N. Y. Dem.

## DISCORD IN ITALIAN JEWISH LIFE

By PAT FRANK

(*Jewish Telegraphic Agency Correspondent in Italy*)

**A**CTING on the recommendation of Col. Charles Poletti, head of the Allied Military Government in the Rome area, the Italian Government has again decided to postpone elections to the board of the local Jewish community.

The action was taken as a result of the conflict between two groups of Jewish leaders in Rome, each of which is accusing the other of having had Fascist tendencies under Mussolini's regime. Because the controversy has aroused excitement among the followers of both groups, Col. Poletti and the Italian Government felt that elections to the Jewish Community board were inadvisable at the present time.

The leaders of the two Jewish groups in Rome are both prominent lawyers. One, Hugo Foa, was the president of the Jewish Community Council, prior to the liberation of Rome by the Allies. Following its policy of replacing leaders of all groups with new men, the Allied Military Government ousted Foa and appointed Silvio Ottolenghi to head the Jewish Community Council and renamed the Council the "Jewish Commissariate."

Since then Foa has been demanding new elections. He has been directing an attack against Chief Rabbi Israel Zolli of Rome, arguing that the rabbi should

have stayed with his congregation during the German occupation instead of hiding. Rabbi Zolli had a price of 300,000 lire on his head. His life was undoubtedly saved by Catholic friends who hid him.

Foa is also directing his attack against Ottolenghi, pointing out that the latter, together with other Rome Jews, in 1938, signed a statement condemning international Zionism. Ottolenghi's friends explain that this statement was a necessary step in view of anti-Semitic propaganda which was, at that time, being conducted throughout Italy by Fascist officials.

On the other hand, Ottolenghi's supporters, including Chief Rabbi Zolli, point to Foa's Fascist record. Foa joined the Fascist Party in 1932. He is president of the association Nostro Azzuro, a non-political organization of war veterans. His Jewish opponents say that only those truly persona grata with the Fascists could head a national organization, even a non-political one. But Foa is attacked primarily, because the lists of all Rome's 11,000 Jews fell into the hands of the Germans, thus enabling the Gestapo to swiftly hunt down many Jews and seize them. It was Foa's duty, his opponents argue, to destroy this list.



# BROOKLYN JEWISH CENTER ACTIVITIES

## Noted British Rabbi to Preach at Center, Friday, December 1st

RABBI LEVINTHAL is happy to announce that on Friday night, December 1st, we shall have the honor and the privilege to have as our guest preacher Rabbi Dr. Abraham Cohen of Birmingham, England. Dr. Cohen has just arrived in this country with the delegation representing British Jewry to attend the Emergency Conference called by the World Jewish Congress. He is one of the leaders of British Jewry; vice-president of the British Section of the World Jewish Congress; Life-Governor of the University of Birmingham. We trust that a large congregation of our membership will be present to greet and to hear our distinguished guest.

## Institute of Jewish Studies for Adults Has Most Successful Registration

WE are happy and proud to report that our Institute of Jewish Studies for Adults has opened its twelfth season with the largest registration of students that it has had for many years. A number of the classes are so crowded that no new students can be accepted. The most gratifying fact about this remarkable growth is that the men and women who have enrolled come from all parts of Brooklyn. We now have five classes for the study of the Hebrew language, from a beginner's class to a very advanced course in the study of the Hebrew text of the Prophets. Other courses offered are in Religion, Jewish History, and a lecture course about the Talmud and an advanced course in Talmud text.

It is interesting to note the following figures which show the marked growth in the work of our Adult Institute:

Number of registered students—101. They have enrolled in the following classes: Hebrew A (Miss Ungar), 33; Hebrew B (Mr. Shpall), 10; Hebrew C (Mrs. Beder), 12; Hebrew D (Miss Rubee), 14; Hebrew E (Mr. Edelheit), 9; Talmud A (Dr. Higger), 25; Talmud B (Dr. Higger), 8; Religion (Mr. Shpall),

35); American Jewish History (Mr. well for subsequent Sisterhood meetings and functions.

Wednesday morning courses—Jewish History (Mrs. Lyons), 25; Religion (Mrs. Lyons), 25.

## Request to Parents of Sons and Daughters in the Service

THE Center urges its members whose sons and daughters are in service to please notify us promptly of any changes in addresses. We are anxious to keep our records up to date in order that we may mail to them the Brooklyn Jewish Center *Review* and communicate with them from time to time. Please also notify us of any changes in ranks or receipt of awards for meritorious service, for publication in the *Review*.

## Sisterhood News

### *Report on Mother-Daughter Luncheon*

I AM pleased to report that our Annual Mother-Daughter Luncheon, which was held on October 25th, was both a social and financial success. The festive air which pervaded the scene, the beautiful floral decorations so generously donated by Mr. Samuel Peckman of Hyman Spitz, Inc., Florists, and the good will of our guests tended to make this affair the outstanding success that it was. Rabbi Levinthal delivered a most inspiring address, which was received with a great deal of enthusiasm. The delightful singing of Cantor Tucker in no small part added to the general air of festivity and the Fashion Show was a source of enjoyment to all.

On behalf of my committee for whose cheerful co-operation I have nothing but praise and thanks, I wish to thank Mrs. Lowenfeld, our president. Without her constant advice and help very little could have been accomplished. Let me, too, thank the members of the Board and the membership at large for their kind help and encouragement.

This opening event with its splendid co-operation and fine attendance augurs

MRS. MORRIS B. LEVINE,  
*Chairman, Mother-Daughter Luncheon*

## Russian War Relief Clothing Campaign

RUSSIAN War Relief's winter holiday campaign for new clothing for Russian children will be launched in Brooklyn at the Brooklyn Jewish Center on Wednesday evening, December 6th at 8:30 P.M. It promises to be the most unique and interesting event that the Crown Heights Committee of Russian War Relief has ever held. The chairman of the evening will be Maurice Bernhardt, Secretary of the Center. Hans Jacobs, who is a noted radio commentator, news analyst and diplomat, will be the main speaker. A noted radio actress will be an added attraction in addition to a delightful Russian dance group and Anna Marie Ewing, the ballad singer, who will sing. Admission will be fifty cents to defray expenses.

## Center Library

THE library of the Center is open to members as well as non-members Monday, Tuesday, Wednesday and Thursday from 3:30 to 9:30 P.M. and on Sunday morning from 10:00 A.M. to 3:00 P.M. This department is under the supervision of Dr. Elias N. Rabinowitz and books in English, Yiddish and Hebrew are available.

## Sabbath Services

KINDLING of candles at 5:13 P.M.

Friday evening services at 5:00.

Sabbath services, Parsha "Vayishlah," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Lecture in Yiddish by Mr. Edelheit at 4:00 P.M. All are invited.

Mincha services at 5:00.

## Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 5:00.



### Club News

A NEW boys' club was organized. They have chosen the name Tzofim. Mr. Gordon is their leader.

### *Celebration of the Issuance of the Balfour Declaration*

The Inta-League Boys and Girls presented an interesting program in connection with the issuance of the Balfour Declaration. The celebration was held on Saturday, November 4th. A film, "Tel Aviv," was shown and the Senior Club of Petach Tikvah Temple were the guests of the Inta-League boys. All the clubs were present.

### *Topics for Discussion in the Clubs*

The main topic for discussion in the clubs are:

1. The Significance of Chanukah; 2. The Maccabees of Yesterday and the Halutzim of Today. The respective clubs are planning Chanukah parties and plans will be mapped for a joint celebration.

### *Hebrew Club*

The Hebrew Club is making rapid strides. The children tell Hebrew stories and they show great interest in the Hebrew games which they play at every meeting.

### Federation Drive

THE women of our Sisterhood are requested to support the drive for the Federation of Jewish Philanthropic Societies. Contributions may be sent to the Center in care of Mrs. Maurice Bernhardt or Mrs. Albert Witty.

### Night of Stars

THANKS is also extended to Mrs. Kalman I. Ostow, chairman of the "Night of Stars," through whose efforts more than 550 tickets for that evening were sold.

### Acknowledgment of Gifts

WE acknowledge with thanks receipt of Prayer Books from Mr. and Mrs. Samuel Weiss in honor of the birth of their grandchild, Ronnie Beth Levine; also a gift of Torah Mantels from Mr. and Mrs. Morris W. Rosen.

### Note of Thanks

MRS. ISADOR LOWENFELD, President of the Sisterhood, extends her thanks in behalf of the organization to Mrs. Morris B. Levine and her co-chairmen for their ceaseless and untiring efforts in making

the Mother-Daughter Luncheon such a fine success.

### Congratulations

HEARTY congratulations and best wishes are extended to Mr. and Mrs. Stephen Rey of 352 Crown Street upon the marriage of their daughter, Eudice, to Norman Struber, U.S.N.R., which was held at the Center on November 26th.

### Advance Friday Evening Notice

ON Friday night, December 8th, Rabbi Levinthal will preach on the subject, "Hellenists in Days of the Maccabees and Hellenists of Today"—a pre-Chanukah sermon which will deal with a vital matter affecting the future of our people's hope with regard to Palestine.

### Helen Levinthal Lyons to Occupy Pulpit on December 15th

ON Friday evening, December 15th—Sabbath Chanukah—we shall have the pleasure of having as guest speaker in our pulpit, Mrs. Helen Levinthal Lyons, who will speak on the subject, "Crises in Jewish History and How the Jew Faced Them."

Mrs. Lyons, who is a graduate of the Jewish Institute of Religion, has occupied our pulpit several times in past years, and we know that the congregation will be glad to greet her and to hear her again.

### Employees' New Year's Fund

IN view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Members are urged to make contributions to this fund.

## YOUNG FOLKS LEAGUE

THURSDAY, DECEMBER 12  
at 8:30 p.m.

## CHANUKAH PARTY

Old Tyme Movies . . .  
Dancing . . . Refreshments

# HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

Glaubman, Erwin W., Pvt.  
Goldfarb, Alvin, Pfc.  
Levkoff, Henry S., 1st Sgt.  
Melker, Arthur  
Nass, Milton, S 1/c  
Rubin, Marvin L., Pvt.  
Samuelson, David, Pvt.  
Silberg, Bernard R., 1st Lt.  
Warshawsky, Robert, PM 2/c



The following is a list of promotions in rank:

Abrahams, Irving, Sgt.  
Blumberg, Alvin, 1st Lt.  
Brimberg, Julius, Capt.  
Eichen, Marvin, Lt.  
Gold, Sidney A., Cpl.  
Goldman, Theodore, Pfc.  
Goldorf, Jeanne, 1st Lt.  
Goldsmith, Donald B., 1st Lt.  
Greenberg, Herbert, Sgt.  
Greene, Gilbert R., Cpl.  
Halperin, Emanuel, Capt.  
Hurwitz, Nathaniel, Lt. (S.G.)  
Klebanow, Bert, Ensign  
Klein, Judah, Lt.  
Liebman, Sidney, Capt.  
Lipson, Ira J., S 2/c  
Maslow, Seymour, P.O. 3/c  
Michaelson, Howard S/Sgt.  
Orloff, Joseph, Lt.  
Robbins, J. C., Major  
Rothman, George A., Cpl.  
Rothman, Herbert B., QM 3/c  
Rubin, Larry, Cpl.  
Schlesinger, Frank, Lt. (Aide-de-Camp)  
Schwartz, Henry, Lt. Col.  
Siegel, Norman, Cpl.  
Zirn, Benjamin, Cpl.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BLOOM, JACK

Res. 985 Montgomery St.

Bus. 158 W. 27th St.

Married

*Proposed by* Joseph Heimowitz

BRAVERMAN, BERNARD

Res. 1025 St. Johns Pl.

Bus. Furs, 215 W. 29th St.

Single

COOK, TED

Res. 1365 Carroll St.

Bus. Printing, 75 Varick St.

Married

DAVISON, HERBERT

Res. 135 Eastern Pkwy.

Bus. Printing, 336 Canal St.

Single

DIAMOND, HARRY P.

Res. 591 Crown St.

Bus. Shoes, 107 Reade St.

*Proposed by* M. Jay Bronstein and Harry Rubin

DREXLER, BENJAMIN

Res. 12 Crown St.

Bus. General Merchandise, 85 Division St.

Married

*Proposed by* Herman J. Pashenz

DUNAIF, JOHN

Res. 961 Eastern Pkwy.

Bus. Attorney, 142 Montague St.

Single

EPSTEIN, MISS PAULA

Res. 1334 Eastern Pkwy.

Single

*Proposed by* Jack Axelrad

FRANK, LOUIS

Res. 1506 President St.

Bus. Jewelry, 15 Maiden Lane

Married

*Proposed by* Harry Zakhen

GELLES, MAX

Res. 68 E. 19th St.

Bus. Attorney, 270 Broadway

Married

*Proposed by* Joseph Sacks and Isaac Albert

GELTZER, DR. A.

Res. 751 St. Marks Ave.

Bus. Dentist, Same

Married

*Proposed by* Frank Schaeffer

GEROFSKY, HERMAN

Res. 379 Crown St.

Bus. Rags, 19 Bond St.

Married

*Proposed by* Samuel Stark

GOODGLASS, MRS. NETTIE

Res. 159 Eastern Pkwy.

Widow

*Proposed by* Chas. Perman

GREEN, HARRY

Res. 289 Empire Blvd.

Bus. Mfg., 395 Fourth Ave.

Married

HABER, DR. A. VALE

Res. 1413 President St.

Bus. Dentist, 21 E. 40th St.

Married

*Proposed by* Selig J. Harrison

HEIMOWITZ, MAX

Res. 560 Lefferts Ave.

Bus. Printing, 158 W. 27th St.

Married

*Proposed by* Joseph Heimowitz

HECHT, MEYER

Res. 532 Lefferts Ave.

Bus. China, 2 W. 20th St.

Married

*Proposed by* Joseph Goldberg and Chas. J. Schless

JACOBSON, LOUIS

Res. 1315 Eastern Pkwy.

Bus. Leather, 1239 Broadway

Married

KLEIMAN, LOUIS

Res. 1412 Carroll St.

Bus. Dress Mfg., 34 W. 27th St.

Married

*Proposed by* Harry Klaristenfeld

LEVINE, NATHAN B.

Res. 129 E. 93rd St.

Bus. Accountant, 140 W. 42nd St.

Married

*Proposed by* Leib Lurie

LITWAR, MEYER

Res. 326 E. 93rd St.

Married

*Proposed by* Abe Mann

LODAW, MAX

Res. 131 Joralemon Street

Single

MAKOFKY, H.

Res. 694 Montgomery St.

Bus. Bldg. Wreckers, 100 5th Ave.

Married

*Proposed by* David B. Rosen

NADEL, BENJAMIN

Res. 1294 Sterling Pl.

Single

ORCHIN, LOUIS

Res. 221 Linden Blvd.

Bus. Stocks, 61 Broadway

Single

*Proposed by* Cantor Rubin Tucker and Max Rothman

PASHENZ, MAX

Res. 641 Crown St.

Bus. Jobber, 14 Orchard St.

Married

*Proposed by* Herman J. Pashenz

PASHENZ, MEYER

Res. 1169 Lincoln Pl.

Bus. Motion Pictures, 120 W. 42nd St.

Married

*Proposed by* Herman J. Pashenz

PLASKOW, ALEXANDER

Res. 769 St. Marks Ave.

Bus. Attorney, 654 Madison Ave.

Married

*Proposed by* Jesse J. Fine and Mrs. Sarah Rey

PRICE, HERBERT E.

Res. 115 E. 21st St.

Bus. Memorial Chapel, 180 W. 76th St.

Married

*Proposed by* Joseph Goldberg

REINITZ, DANIEL

Res. 1004 Montgomery St.

Bus. Retired

Married

*Proposed by* Harold H. Reinitz and Benjamin Kaplan

ROSEN, MISS PERLE

Res. 363 Clifton Pl.

Single

ROSENBERG, MAX M.

Res. 2 Stoddard Pl.

Bus. Accountant, 120 Broadway

Married

*Proposed by* Morton Klinghoffer and Joseph Goldberg

SCHER, JACK J.

Res. 661 Saratoga Ave.

Bus. Post Office, U. S. Govt.

Single

*Proposed by* Lewis J. Scher

SHERMAN, PAUL

Res. 491 E. 45th St.

Bus. Accountant, 165 Broadway

Married

## SILBERMAN, EMANUEL

Res. 300 Sullivan Pl.  
 Bus. Knit Goods, 18 E. 17th St.  
 Married  
*Proposed by Abraham Reager*

## SILLS, MILTON J.

Res. 485 Ocean Ave.  
 Bus. Self-employed  
 Married  
*Proposed by Mark J. Goell*

## SILVERMAN, JACK

Res. 135 Eastern Pkwy.  
 Bus. Clothing, 1140 Broadway  
 Married  
*Proposed by Aaron Lewis*

## SINGER, LEONARD

Res. 436 Eastern Pkwy.  
 Bus. Curtains, 292 5th Ave.  
*Proposed by Mrs. K. I. Ostow and  
 Max I. Cohen*

## SKLAR, DR. CARL

Res. 25 Lefferts Ave.  
 Bus. Dentist, 2108 Flatbush Ave.  
 Married  
*Proposed by David Rubenstein*

## SOFSKY, GEORGE

Res. 677 E. 91st St.  
 Bus. Service Station, 68 Jamaica Ave.  
 Married  
*Proposed by Harold Blackman*

## SOMMER, DR. ABRAM E.

Res. 751 St. Marks Ave.  
 Bus. Physician, 189 Ocean Ave.  
 Married  
*Proposed by Joseph Levy, Jr. and  
 Nathaniel H. Jackson*

## STERN, L. LEWIS

Res. 219 E. 96th St.  
 Bus. Accountant, U. S. Treasury  
 Single  
*Proposed by Wm. S. Shorenstein*

## WARSHAWSKY, HARRY

Res. 888 Montgomery St.  
 Bus. Dresses, 148 W. 37th St.  
 Married  
*Proposed by Benj. H. Wisner*

## WEINSTEIN, JOSEPH

Res. 145 Central Park West  
 Bus. Apparel Shop, 510 Fulton St.  
 Married  
*Proposed by Isaac Albert*

## WELTZ, HARRY

Res. 436 Eastern Pkwy.  
 Bus. Typography, 132 W. 46th St.  
 Married  
*Proposed by Benj. Gabel*

## WINTHROP, SAMUEL

Res. 899 Montgomery St.  
 Bus. Dresses, 134 W. 37th St.  
 Married

## ZIMMERMAN, JULIUS

Res. 193 Sullivan Pl.  
 Bus. Principal, Board of Education  
 Married  
*Proposed by Dr. Irving L. Cohen and  
 Reuben Frieman*

The following have applied for reinstatement:

## GINSBURG, MARTIN

Res. 101 Ocean Pkwy.  
 Bus. Leather, 453 Bergenline Ave.  
 Single

## GOLD, JULES W.

Res. 572 Lincoln Pl.  
 Bus. Defense, 60 Broadway  
 Single

## KAUFFMAN, MRS. MAY

Res. 410 Eastern Pkwy.

MAURICE BERNHARDT,  
*Chairman, Membership Committee*

## ADDITIONAL MEMBERSHIP APPLICATIONS

The following applications were received too late for inclusion in the regular listing. Applications received after November 24th will be published in the December issue of the "Review."

## BECKERMAN, Miss ROSE

Res. 899 Montgomery St.  
 Single  
*Proposed by Pauline Bohrow*

## CHERNOBLE, SAMUEL

Res. 365 Crown St.  
 Bus. Printing, 200 Varick St.  
 Married  
*Proposed by Samuel Schoenfeld*

## FREEMAN, JOSEPH

Res. 101 Lincoln Road  
 Bus. Price Tickets, 84 Rogers Ave.  
 Married  
*Proposed by Isaac Albert and  
 Joseph Weinstein*

## GROSSMAN, DR. ALEXANDER

Res. 780 St. Marks Ave.  
 Bus. Physician, 222 Brooklyn Ave.  
 Married  
*Proposed by Bernard R. Schulman*

## HIRTZFELD, JOSEPH

Res. 9622—67th Ave.  
 Bus. General Merchandise, 14 Graham Ave.  
 Married  
*Proposed by Morton Klinghoffer and  
 Joseph Goldberg*

## POYTA, DR. SIMON B.

Res. 991 Carroll St.  
 Bus. Dentist, 14-56—122nd St.  
 Single  
*Proposed by Dr. Arthur Raeder*

## SHORENSTEIN, SAMUEL M.

Res. 4528 Kings Highway  
 Bus. Attorney, 42 Broadway  
 Married  
*Proposed by Wm. S. Shorenstein*

## TATKON, HERMAN J.

Res. 368 Eastern Parkway  
 Bus. Jewelry, 225—5th Ave.  
 Married  
*Proposed by Joseph Goldberg*

## Reinstatements:

## ALBERT, JOSEPH

Res. 57 Lincoln Rd.  
 Bus. 155 Jamaica Ave.  
 Married  
*Proposed by Louis Albert*

## SAMUELS, DR. HARRY I.

Res. 1668 Carroll St.  
 Bus. Physician, Same  
 Married  
*Proposed by Samuel I. Samuels*

### CENTER'S MONTHLY MEMBERSHIP SOCIAL MEETING

THURSDAY EVENING, DEC. 14th  
 at 8:30 o'clock

An interesting program has been arranged in keeping with the spirit of Chanukah. Refreshments will be served.

Due to the limited capacity of our Auditorium, only members and their wives will be admitted. The committee will enforce this rule strictly. To avoid embarrassment, please bring your 1944 membership card with you and present it at the door.



# KOL NIDRE APPEAL

OUR heartiest thanks are herewith extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre services:

Ellis, Jacob G.	Smerling, Maurice (in memory of brother, Louis Smerling)	Polsky, Archie Puchkoff, Abraham Rinzler, Samuel Rosenbluth, Irving Rosenfeld, Isidore B. Rottenberg, Samuel Rutstein, Jacob Salwen, Nathan Schneider, Samuel A. Shapiro, Nathan D. Simon, Louis (in honor of Sgt. Herbert M. Simon) Sokoloff, Ralph Spatt, Dr. Moses Steingut, Irwin (in memory of Simon Steingut) Stolitzky, Dr. Benjamin Yanowitz, Herman Zechnowitz, Jacob (in memory of Frances Zechnowitz)	Grief, Abe (in honor of Lt. Jack Frank) Halpern, David (in honor of son, Ira) Horowitz, Dr. Joseph Klein, Robert Koff, Mrs. Samuel Korn, Jacob Kramer, Israel Krebs, Moe A. Leff, Mrs. Tillie (in memory of Max Leff) Levenson, Julius (in memory of father) Levey, Frank Levine, Abraham Levingson, Isaac Lewis, Aaron Light, Julius (in memory of wife) Lipshutz, Philip L. Lubell, Morris M. Melker, Abraham R. Meltzer, Samuel Nelson, Dr. Louis S. (in memory of parents) Perman, Charles Plotkin, Dr. Henry Posner, Louis Raabin, Herman D. Rabinowitz, Dr. Harris M. (in memory of parents) Rachmil, Hyman Richman, Joseph Riker, I. Jerome (in memory of mother, Esther Riker) Roberts, Alfred Rosenfeld, Irving Rosenman, Mrs. Lena Rosenthal, Samuel Rothkopf, Morris Saffer, Louis Safier, Charles Salit, Mrs. Harris Salomon, Herman (in honor of daughter's 17th birthday) Sarezky, Eugene R. Schaeffer, Frank Schiff, Lawrence (in memory of mother, Rebecca Schiff) Schlesinger, Louis J. Schmulevitz, Philip Schrier, Mrs. Joseph (in memory of Joseph Schrier) Schrier, Isaac Schwartz, Nathan T. Shapiro, Joseph Sherman, David H. (in mem- ory of Abe Speigleman)
Hoffman, Isidore	Sussman, Sol Tedoff, Samuel R. Zirn, Samuel (in memory of parents)		
Bruckenfeld, Morris			
Fein, Hyman (in memory of wife, Helen Fein)	Brenner, Louis Sklar, Mrs. John		
Fine, Isidor			
Ginsberg, Moses	Parnes, Louis (in honor of wife)		
Radutzky, Nathan			
Silverstein, Morty (in honor of Lt. Joseph Silverstein and Frank Schaeffer)	Zeitz, Harry		
Cohen, Emanuel	Anonymous Berman, Dr. Harry Blacher, Charles Bruman, Sam (in memory of mother, Rachel) Burros, Elias Dilbert, Charles Dubrow, Benjamin Freedman, Harry A. Glaubman, Joseph (in honor of Seymour Siegel, U. S. Army) Goldberg, Max Greenfield, Dr. Samuel D. Gross, Henry H. Herzfeld, Max Hyde, Ben (in honor of Lt. Irwin Witty) Joseph, Arthur; Posner, Herbert; Leibler, Roy (in memory of Dr. and Mrs. Abraham Posner) Kamenetzky, Samuel (in memory of parents) Kaplan, Benjamin (in memory of parents) Katlowitz, Harry S. (in honor of Pfc. Irwin Katlowitz) Koven, Dr. Benjamin (in honor of Fannie Liebowitz) Kronish, Fred Kugel, Simon H. (in memory of Mrs. Kugel) Lazarowitz, Mrs. I. Lemberg, Samuel Levine, Louis (in memory of Mrs. Annie Klein) Lurie, Leib Masin, Murray (in memory of Aaron and Anna Wiltcher) Mellins, David J. Miller, Irwin J. Nemerov, William T. Perlstein, Isaac	Zinn, Martin  Anonymous Aaron, Bernard J. Abelov, Saul Abrams, Hyman Ball, William (in memory of Bertha Ball) Bernhardt, Maurice Bernstein, Alex Christenfeld, Mrs. Lena (in honor of daughter Adele J. Christenfeld) Danziger, Seymour Daum, Louis Duberstein, Mary (in honor of grandchildren in service) Filler, Victor W. (in memory of Lillian S. Filler) Finkelstein, Dr. Reuben Friedman, William (in memory of Max Schlansky) Frieman, Reuben Gabriel, Barnett (in honor of 1st Lt. Herbert Gabriel and 1st Lt. Edward Ruen) Glasser, Abraham Goell, Milton J. (in memory of Jacob Goell) Goldblatt, Sidney (in memory of parents and Libby Blumenthal) Goldsmith, Edward Goldsmith, Herman (in honor of son Lt. Don Goldsmith) Goldstein, Dr. Max (in mem- ory of Miriam Goldstein) Goldstein, Nathaniel L.	
Leventhal, Julius (in memory of Morris Leventhal)			
Levkoff, David			
Aaron, Hyman Aaron, Joseph I. Anonymous Bernard, Mrs. L. W. Brenner, Phillip Elowsky, Samuel M. Forman, Irving (in memory of parents) Fortunoff, Jacob A. (in honor of Daniel and Gilbert) Goldberg, Maurice E. (in memory of Helen Nathan Goldberg) Goldstein, Joseph Gondelman, Sidney Goodstein, David Goodstein, William Greenblatt, Samuel Halperin, Louis (in memory of Emanuel Halperin) Holtzmann, Jacob L. Kaplan, Abraham Leventhal, Norman Levine, Morris B. Martz, Benjamin Miller, Morris Mitrani, Solomon Moskowitz, Samuel Ostow, Kalman I. Phillips, David Preston, Harry Rosen, Abraham N. Rothkopf, Hyman Schulman, Samuel Schwartz, Harry Shorin, Ira Shorin, Morris			

Siegel, Harry  
(in memory of father)  
Spiegel, Simon  
Stark, Abe  
Stark, Joseph  
Stoloff, Dr. Benjamin  
(in memory of parents)  
Weinstock, Louis  
Witty, Albert (in honor of  
Lt. Irwin Witty)  
Wohl, Mrs. Sophie (in mem-  
ory of Frederick Wohl)  
Wolff, Louis (in memory  
of Mr. and Mrs. Samia  
Rosenthal and Isaac Wolff)  
Zwerdling, Tobias (in  
memory of father and  
brother)

Damsky, Bernard (in memory  
of Abraham Damsky)  
Gray, Isidor (in memory  
of daughter Yettive)  
Wender, Morris D.  
(in honor of boys in army)

Goody, Charles  
Gottlieb, Aaron  
Heimowitz, Joseph, in honor of  
Bar Mitzvah of Lawrence)  
Kaufmann, Leo  
Lipson, Sidney J.  
Lowenfeld, Isador

Feldt, Joseph  
Fine, Charles  
Goldberg, Morris (in memory  
of Eve Finkelstein)  
Gottlieb, Irving J.  
Levy, Harry (in memory of  
Harry J. Moskowitz)  
Markowe, Benjamin  
Prince, Mrs. Frances  
(in memory of husband)  
Rosen, Morris  
Schein, Louis  
Seeger, Samuel A.  
Shapiro, George A.  
Smerling, Wm. C. (in  
memory of Henry J. Taub)  
Spiegel, David  
Stark, Samuel (in honor of  
sons Lawrence and Lester)  
Weinstein, Albert A.  
Wolfe, Dr. Samuel A.  
Wunderlich, Charles (in honor  
of son Harold in Army)  
Zucker, Joseph

Anonymous  
Abraham, Simon  
Albert, Mrs. Lena  
Anderman, Max (in memory  
of father, Meyer Eckstat)  
Axelrad, Jack  
(in honor of parents)

Dan, Dr. Julius M.  
Eisner, Felix  
Feinberg, Philip F.  
Fishman, Samuel J.  
Friedman, Morris (in honor  
of grandson Arnold Abbot  
Friedman)  
Gilbert, Dr. Samuel (in  
memory of mother, Bessie  
Gilbert)  
Glassman, M.  
Glaubman, Louis  
(in memory of parents)  
Gluckstern, Simon  
Hazelcorn, Samuel (in mem-  
ory of parents, brother,  
and Otto Friedman)  
Herman, Sam  
Horowitz, Irving  
Jaffe, Leon (in memory of  
Abraham Vogel and Philip  
Jaffe)  
Kabram, Irving  
Kabram, Saul  
Kaplan, Israel (in memory of  
Joseph Kaplan and  
Fannie Hirschfeld)  
Karlin, Ben  
Kiel, Abe (in memory of  
departed American soldiers)  
Klein, Lillian C.  
(in memory of husband)  
Klinghoffer, Morton  
Kurshan, Samuel L.  
Lapidus, Joseph  
Levin, Philip A.  
Levine, Dr. Abraham  
Levine, Max H.  
Levy, Jeremiah  
Marvin, Anthony  
Maze, Louis  
Miller, Samuel  
Nareff, Jonas (in memory of  
David and Yetta Nareff)  
Nicoll, Samuel  
(in memory of mother)  
Perlman, Benjamin (in  
memory of their parents,  
Mr. and Mrs. Harris Perl-  
man and Mr. and Mrs.  
Max Freedman)  
Polivnick, Isidor  
Reiner, Herbert H.  
Rosen, Jacob A. (in honor of  
Capt. S. Soifer)  
Roth, Louis J.  
Schless, Charles J.  
Shapiro, Mrs. Minnie  
Silberg, M.  
Singer, Henry G.  
Weinstein, Abraham  
Wiener, Isaac  
Zirn, Abr. H.

Anonymous  
Altman, George  
(in memory of parents)  
Amer, Rose  
Barnett, Mrs. Sadie  
Bernstein, H. Zachary  
(in memory of Jeane E.)  
Bernstein, M.  
Blickstein, Harry (in honor  
of Pfc. Marvin A.  
Blickstein)  
Brodie, Frank  
Bruck, Reuben  
Dannenberg, Dr. Max  
Dansky, Mrs. Rose  
Desner, Mrs. Sophie  
Diamond, Rose B.  
(in memory of parents)  
Farland, Mrs. Rose G.  
(in memory of husband)  
Forkos, Mrs.  
Goldberg, Mary  
Golombek, Sonia  
Gruber, Mrs.  
Hausner, M.  
Hazelcorn, Pvt. Jack (in  
memory of grandmother  
and in honor of mother)  
Heiman, Harry and Mary  
(in memory of Samuel F.  
Cohn)  
Hussack, Mrs. G.  
Jacobowitz, Miss Y.  
Jaffe, Sheila M.  
Kaplan, Robert (in memory  
of parents)  
Katlowitz, Abraham  
Klein, K. Karl  
(in memory of mother)  
Krawitz, M.  
Lack, David S.  
Leaks, Dora  
Lesser, Joseph

Levey, Sydney S. (in memory  
of Simon Levey)  
Levin, Maurice (in memory  
of Harry Levin)  
Liebowitz, Wilma  
Margolin, Akiba  
Mandeborg, Mrs. M.  
Miller, Max A.  
Model, Harry I.  
Nachmias, Vitalis  
(in memory of mother)  
Natelson, Agnes (in memory  
of Rachel Natelson)  
Nirenberg, Rose  
Parnes, Mrs. Rose  
Pashenz, H. J. (in memory  
of Mollie Pashinsky and  
Daniel Merowitz)  
Paul, Harry  
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of Philip Katz)  
Singer, Hyman M.  
Smithimer, J.  
Sommers, D.  
Strauss, Irving P.  
Trilling, David B.  
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## A GREAT LEADER IS SEVENTY

[Continued from page 6]

by his brooding Jewish eyes. His manner was quiet. His speech was full of reference to Jewish lore. He used Yiddish words for their folk quality. He spoke factually, yet with a note of mystery. One was conscious that here stood a Jew proud of his heritage, a rich personality, a blending of the age-long Jewish with the modern European cultures. To this day that Congress is characterized for me by Weizmann's great phrase, "Ani ma a min b'amenu," "I have faith in our people." This was the cornerstone for the upbuilding work which followed that first post-war Congress; therein lay the strength and power of Weizmann. He points clearly to the source when he says, "Where did I learn the wisdom of diplomacy? Was it in Pinsk? Balfour paid attention to me not because I spoke as a diplomat. Have you ever seen a diplomat who is not backed by a rich treasury and a military force? I went to Balfour alone, but behind me there stood eighty generations of Jews. The forces accumulated during thousands of years spoke through me, not money but the voices of the sages, fighters and heroes who rest in the holy soil of Eretz Israel. Eminent statesmen listened to these voices. It was the voice of history that spoke through my mouth."

On April 1, 1925, I saw and heard Weizmann again. This was the opening of the Hebrew University on Mount Scopus. Below was the richly carpeted dais with its dignitaries, Lord Balfour, Lord Allenby, Sir Samuel, Bialik, Rabbis in their colorful robes, representatives of the world's institutions of learning in their academic gowns, and, ringed on benches, the Jews who came on a pilgrimage to the opening of a Seat of Learning in the Holy Land. In the midst of all this pageantry, Dr. Weizmann appeared in the red robe of the chemist, the dreamer of dreams who spoke in 1902 of a Higher School of Learning in Palestine, who in 1918 laid the cornerstone within sound of guns firing to reconquer the land. Over the scene brooded the majesty of the purple Moab, the silver glimmer of the Dead Sea so fitting a setting for this son of Jewry who dared to have visions and who was blessed to see them come to life.

Again, in 1935, and at the Zionist Congress in Lucerne, I saw and heard Weizmann. He had been absent from the leadership of Zionism for four years. Now he was urged by friend and opponents to accept the Presidency. In a speech poignant in its simplicity Dr. Weizmann told how deeply moved he was by the "fraternal expression evidenced by the mere presence of his former opponents, and how deeply touched by what old friends and old opponents had said. Three factors had encouraged him during the four years of absence from leadership: the faith of his wife, the support of Palestine labor, and the cooperation of British Zionists. Ben-Gurion, speaking at that Congress, has truly said, "The genius of Jewish people has now been restored to the leadership of the Zionist organization."

In these war years Dr. Weizmann has visited the United States. We flocked to hear his great messages. For many years, and especially in the last decade, it has become harder and harder for Weizmann to explain the British Palestine policy to the Jewish people. "Only faintly do the cries of disillusion, the despair of Jewry penetrate the thick walls of Whitehall, but they beat about the head of the leader." He repeatedly tells us that "British administrations come and go, but the English nation does not change its character; it remains the champion of justice." He still is firm in his belief that Jewish destiny is linked with England. But he warns us that it is the Jew that must reconstruct Palestine. "It is our Palestine which we must gain through our struggle, our work, our sufferings." Weizmann also tells us what should be the implements of Jewish reconstruction. "Without Jewish workers Eretz Israel will not be ours."

We know that every great movement produces its leader. Chaim Weizmann came to us from the *cheder*, from the culture of the Western world, from the birthpangs of Zionism, from the deep sufferings of the Jewish people, from the unsurpassed achievements of the new Palestine. He molded present-day Jewish life and was himself molded by it into the great leader of Israel.

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## WHAT CHANUKAH MEANS

[Continued from page 8]

was composed by a man named Mordecai, otherwise unknown. This hymn attained its popularity because of its stirring melody, which is of German origin and a popular tune since the 17th century.

On Chanukah, a portion of the Torah is read daily from Numbers 7:12 to 7:89. This portion speaks of the dedication of the Tabernacle in the wilderness in the days of Moses. The Rabbis established an association between that event and the dedication in the time of the Maccabees. A connection is also established between Leviticus 24:2-3, and the kindling of the lights. In that passage direction is given in reference to the preparation of the oil for lighting daily in the temple. Association is made between the injunction that Aaron, the priest, set up the lights daily, and the kindling of the

lights by the Hasmoneans who were priests.

In some rituals, as for example the Italian of the 15th century and the present-day Yemenite, it was customary to read the Megillath Antiochus on Chanukah as we read Megillath Esther on Purim. This booklet, written in Aramaic in the style of Daniel, and translated into Hebrew, is a late production of the 7th century C.E. It narrates the story of the Maccabean revolt, and contains some legends not found elsewhere, but has no historic value.

Chanukah in old Europe was a very pleasurable festival, especially for the young. Good food, more leniency at the cheder, plays and games were the order of the day. Most important of the games was the dreidel, a kind of top. The boys, themselves, made it, and it was used as a game of chance.

There is no special food for this festival as there is for a number of the others. In the medieval days dairy dishes seemed to have been the ritually accepted food in some places. It is mentioned in the "Shulhan Oruch Orah Haim" by R. Moses Isserles on the authority of R. Nissim Girondi, Rabbi of Barcelona in the middle 14th century. This practice does not seem to have made any headway and is at present unknown.

During the last half century, with the growth of the nationalistic movement, great stress has been laid on the importance of Chanukah as a national festival. Quite a controversy arose in 1891 in regards to the emphasis put on the miracle. A number of articles appeared in the old Hebrew periodical, *Hazefirah*, in favor and against the acceptance of the miracle. Today, we may accept the miracle if we are so minded. However, we live in realistic times, and we must evaluate this festival as a reminder of a great age in the Jewish life.

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# *The Brooklyn Jewish Center Review*

*December, 1944*

JOURNALISM OUT OF THE DESERT

By HERSEL LEVINE

PIONEERS OF THE JEWISH BRIGADE

By ALFRED WERNER

JEWS AND CHRISTMAS TREES

By DR. ISRAEL H. LEVINTHAL

FOUNDATIONS AND PILLARS  
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By SAMUEL ROTTENBERG

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NEWS OF THE MONTH

RABBI MORDECAI OF TARNOWICZ

By RICHARD HOUSMAN



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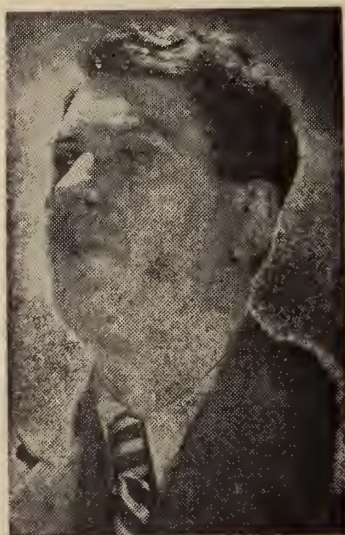
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Subject

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January 15th

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Subject

"The Truth About the Argentine-United States Situation"

January 22nd

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Subject

"World Affairs from the American Viewpoint"

# BROOKLYN JEWISH CENTER REVIEW

Vol. XXVI

DECEMBER, 1944 — TEBET, 5705

No. 16

## A DISAPPOINTING CONGRESSIONAL ACTION

OUR hopes for the establishment of a Jewish Commonwealth in Palestine have received a considerable setback by the failure of the Senate Committee on Foreign Relations to act favorably on the Palestine Resolution. This resolution previously received the approval of the Foreign Relations Committee of the House of Representatives, following the statement of Secretary of War Henry Stimson that there were no military reasons to preclude the adoption of the resolution at this time. The unfavorable action of the Committee was due to the intervention of our new Secretary of State Stettinius, despite the recent statement of President Roosevelt that, if re-elected, he would help to bring

about the establishment of Palestine as a free and democratic Jewish Commonwealth.

The Jewish world is filled with charges and counter-charges concerning the responsibility for this blow to Jewish hopes and aspirations. Perhaps the resolution should not have been pressed now; perhaps those whose word we trusted were not ready to back up their words with deeds. The full story of the tragic situation has not yet come to light. What we are certain of is that the sorrowful spectacle would not have come to pass were the Zionists in this country as united as they should have been in this tragic period.

— J. G.

## SUBSTITUTE HOME LANDS

ONE after the other the various substitutes which have, from time to time, been suggested for Jewish settlement have disappeared from the realm of possibility, mainly because of the determined refusal of Jews to concede a final defeat of their historic determination to establish a Jewish National Home Land in Palestine.

It is an interesting study to assemble only a few of the proposals made in recent generations to colonize Jews. An early example was the Grand Island plan of Major Mordecai Manuel Noah, one of the most interesting personalities in early American life. Although he was a Zionist, Noah doubted the feasibility of Jewish settlement in large numbers in the Palestine of that day. Therefore, in 1825 he purchased 2,555 acres of land on Grand Island, New York, with the intention of bringing a number of settlers

there. On September 1, 1825 he issued a call to the Jews of the world to be ready for migration to the settlement which he named "Ararat." He arranged, and in ceremonious fashion carried through a dedication in Buffalo. His plans were elaborate, his devotion complete—his failure was equally complete.

Many years later, Israel Zangwill, an equally ardent Zionist, was also dismayed by the difficulties, delays and disappointments of his Palestinian plans. He veered away from the direct path of Zionism into a by-way, and worked for the establishment of the British Government proposal to found an autonomous Jewish settlement in Uganda, Eastern Africa. The seventh Zionist Congress rejected the offer. Zangwill thereupon formed the Jewish Territorial Organization, which was designed to procure territory (wherever it could be found and to

which an International Title could be established) where Jews could live. Despite his noble intentions, Zangwill likewise failed.

Biro Bidjan is a later example, different only in the fact that it had a governmental sponsorship. After the Russian revolution the Communist government set aside an enormous section of the Soviet land adjacent to Siberia for the establishment of an autonomous Jewish Soviet Republic. Nevertheless, Biro Bidjan has not attracted any great numbers of Russian Jews as settlers.

The latest example of substitute colonization has also failed. About a year ago Dr. I. N. Steinberg, the head of the Freeland League, came to the United States to enlist support for his proposal to establish a Jewish colony in Australia. It was stated that this proposal had the approval of the Australian government and that plans would go forward to make the Kimberly Region the site of the colony. The Prime Minister of Australia has officially now notified the Freeland League that the government of the Commonwealth has rejected the plan because it "is unable to see its way clear to depart from the long established policy in regard to alien settlement in Australia."

If we are to draw a moral from the history of these projects, idealistic and noble as they all were, it would be that substitutes do not avail the Jews. Our temporary disappointment in achieving the ultimate goal of the Jewish commonwealth in Palestine must be borne with such patience and fortitude as we can summon to our aid. We have waited two thousand years to realize this dream, which will eventually materialize into a reality. In the meanwhile, we will not be satisfied with makeshifts.

—W. I. S.

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# "JUST BETWEEN OURSELVES"

"בֵּינֵנוּ לְבֵין עַצְמֵנוּ"

## An Intimate Chat Between Rabbi and Reader

**T**HIS issue of our *Center Review* will appear just about the time when our Christian neighbors are celebrating their Christmas festival. It is good to see people of any faith loyally adhering to the precepts and customs enjoined by their religion. And as we see the Christmas tree illumined in the homes of our Christian friends, we admire the spirit that animates their joy in the central figure of their Christian teaching.

There certainly should not be any justification for a Rabbi to comment on Christmas observance by non-Jews. There has, however, developed a tendency among some Jews to install the Yule tide tree in their homes. If this practice were due to their acceptance of the theological implications of the Christmas observance, there would again be no justification for anyone to argue with them. We are living in a democratic country, and each one is at liberty to accept whatever religious teachings he desires. But the strange fact to be noted is that these same people will vehemently deny that their action has any Christian significance. They will tell you that they look upon the Christmas tree not as a Christian symbol, but as what it was originally—the celebration of the winter solstice, and they will ease their minds and their conscience by endeavoring to convince you and themselves that they are joining a secular, not a religious, celebration of charm and joy.

\* \* \*

It seems to me that an important ethical principle is here involved—have we the moral right to transform a ritual, or an observance, which the entire Christian world has for ages regarded as a sacred religious symbol, into something secular? Have not our Christian friends the right to resent such action on the part of any non-Christian?

It seems to me that it is hardly necessary to argue this phase of the matter. All thinking Jews, even of the most ex-

treme Reform group, recognize this truth. Just this week, I read an excerpt from a sermon preached by the rabbi of the Houston (Texas) Temple—the congregation which recently received so much notoriety because of the revolutionary stand it took, even for a Reform temple—in which he urged that the Christmas holiday be not marked with Christmas trees or presents for the children. The merry-making of Jews on Christmas, he declared, was a sacrilege in the eyes of Christians. "It cannot make for better public relations", he told his congregation, "for Christians to see Jews secularizing what to them is a sacred day commemorating the birth of their Savior. The Christmas spirit is a purely religious one!"

\* \* \*

There are other arguments—of as little validity as the one mentioned—which Jews offer to justify their adoption of the Christmas tree and the Christmas holiday. One of the strangest arguments that ever came to my attention was the one presented at a meeting of a woman's organization in our Borough. "I do not want my child to have an inferiority complex," said this lady. "He sees the Christmas tree and the Christmas joy in the homes of his non-Jewish friends. Being denied these delights, he is bound to develop an inferiority complex which will thwart his entire personality!"

Of course the child will develop an inferiority complex—just as his mother is already suffering from this complex—if his non-Jewish friends have these spiritual joys and he has nothing. But why should he be denied spiritual delights of his own faith? If this mother would approach the problem intelligently, and supply her child with compensating joys which her own religion can offer in abundance, there would be no fear of his developing an inferiority complex. This same lady undoubtedly ignored the Jewish festival of Chanukah. Her home undoubtedly was

devoid of Chanukah lights, and her child undoubtedly missed the joys of Chanukah gifts. Being denied everything of his own, of course, he will envy that which his neighbor has, and will, naturally enough, develop an inferiority complex when he will compare the emptiness of his spiritual life with the fullness of the spiritual life of his neighbor.

\* \* \*

The other day I was told of a Jewish family who lived in a Christian community. They were the only Jews in that settlement. These parents, too, were concerned with the reaction of their children to the Christmas celebrations in the homes of their Christian friends. Giving the matter some thought, they decided to observe the Chanukah festival with greater zeal than ever before. Instead of giving their children one Chanukah gift, they announced that every one of the eight days would bring a new present. Soon the word spread, and all the Christian playmates appeared in this Jewish home every night of Chanukah to see the new toys which their Jewish friends received; and all the children—the Christian as well as the Jewish—regarded with a great respect a holiday that offered eight times the number of gifts which the Christian children received on their Christmas. We can be assured that the children of this Jewish family were in no danger of developing an inferiority complex because of the Christmas celebration of their neighbors.

Let us make our own holidays and festivals full of meaning and spiritual joy, let us emphasize every opportunity to bring to our homes the beauty and the charm of our religious rites and ceremonies, and there will be no need to lead a life of imitation of the values which do not belong to us. There is such a thing as democracy in religion, first enunciated by the prophet Micah, to which we—and all men—should adhere: "Let all the peoples walk each one in the name of its god; but let us walk in the name of the Lord our God forever and ever."

*Isaac H. Ben-Zion*



## *A Survey of the Arab Press and It's Part in Anti-Zionistic Propaganda*

# JOURNALISM OUT OF THE DESERT

By HERSHEL LEVINE

FROM the days of Mohammed until modern times, news was spread about in the Arab world only by word of mouth and public proclamation. It was only about 1880 or 1890 that there were the beginnings of an Arabic press. Oddly enough, it was not the Moslem Arabs themselves who founded the first periodicals, but European and American missionaries. Even today, the most important Arabic periodicals in Egypt and Lebanon, which date back to 1875, are owned by Christians.

In Palestine, too, the first Arabic newspapers were established by Christians. In 1908, when the new Turkish Constitution came into effect, the earliest Arabic papers appeared once or twice weekly. Between that time and the first World War, three different papers were issued: *Falastin* (Palestine), *Al Karmal* and *Al Nafir*. All were owned by Christians who had definite associations with foreign powers, and who served their interests.

With the outbreak of World War I, *Falastin*, the most important of the Arabic periodicals in Palestine, suspended publication for the duration. No new Arabic periodicals of any importance appeared until the end of the conflict. It was only then that the Moslem of Palestine began to strive actively for political, social and cultural emancipation. The more politically-minded among them demanded of the Allies fulfillment of their promises. The whole country was in a state of ferment. Newspapers of all shades of opinion sprang up, functioned for a short time, and vanished. Only one of the papers which made its appearance during that period is still in existence: *Al-Sirat*, *Al Mustaq*. The title is taken from the first chapter of the Koran and means, "The Straight Road."

Until 1929, owing to the extremely low literacy rate amongst the Arabs, no regular daily newspaper was published. By that year, however, as a result of the intensive efforts of government-founded schools, enough Arabs had learned to read to warrant the conversion of *Falastin* from a weekly or bi-weekly to a daily newspaper. Nevertheless, the literary level of the Arab, when compared to that of his Jewish neighbor, or the American or Englishman, remains incredibly low. It has been estimated that in the larger cities of Palestine, not more than

25%, and in the smaller villages only about 5% or 10%, of the men know how to read. Ninety-five per cent of the Arabic women in Palestine are illiterate.

Because of this last factor, it is extremely difficult to gauge accurately the circulation of any Arabic newspaper in Palestine today. For the newspapers are usually read to groups in cafés by the few people in the village or town who have a fair reading knowledge. These "news" circles may consist of from twenty to as many as seventy listeners.

As the Moslems became the overwhelming majority of the Palestinian Arabs, it was inevitable that they should have a daily of their own. Thus, in 1931, *Al-Jamia Al Islamiya* (Assembly of Islam), the first of all Moslem Palestinian papers, was published in Jaffa. This organ, from the very start, sounded a strong nationalistic note, and advocated a Pan-Arabic Union. The owner, Shaykh Al-Farouqi, is a graduate of the Al-Azhar University of Cairo, a well-known stronghold of Islamic conservatism. In that institution he was indoctrinated with the extreme Islamic point of view, which he later proceeded to propagate through the medium of his publication.

Shortly afterwards, another Moslem paper, *Al Difa* (The Defender), appeared. This journal started as the mouthpiece of the Istiklal, or "Independence" party, which at that time led the opposition against the infamous Mufti of Jerusalem. This party aimed to unite Palestine, Iraq and Syria into one Arabian independent nation. To counter this, the Husseinis, followers of the Mufti, founded their own weekly paper, *Al-Jamia Al Arabiya* (Assembly of Arabia). Not content with this voice, the Husseinis started another newspaper, a daily, which lasted only a year. In addition to these four dailies, a number of smaller papers were published by the Christian Arabs. But these latter were very short-lived, and played only a minor role in Palestinian Arabic affairs.

As it will later be shown, none of

these Arabic papers were favorably inclined toward Jewish aspirations in Palestine. In fact, some of them even published lying attacks against the Palestinian Jews and Zionism in general. As a protest against these calumnies, and as an attempt to give the Arabs a truer picture of his Jewish neighbor, the Histadrut, in 1936, published the first Jewish-owned Arabic newspaper. It was aptly named, *Hakikat Al Ami* ("The Truth of the Matter as It Is").

Through the presentation and explanation of the various activities of the Yishuv, it was hoped that better relations between Jews and Arabs would be established. *Hakikat* aimed to bring to the attention of both the Jew and the Arab such matters as hoarding and profiteering, in which both races were naturally interested.

As a further means of bringing about closer rapprochement between Moslem and Jew, cases of Arab-Jew cooperation were played up. An illustration of this is the lengthy description of the meeting between the members of the Kibbutz of Doroth and the neighboring Arab villages. The talks proved very successful, and the leader of the Bedouins, Aref, even urged his followers to learn from their Jewish neighbors. At the same time, each issue carried, as a permanent feature, a review of political and military events, with an analysis of the more important current affairs. Also included were excellent original and translated fiction. The style was so good that even Arabic publications abroad reprinted some of the better stories.

The success of this newspaper, the reaction to it, and its influence will be discussed in a later section of this article.

The Second World War carried in its wake serious consequences for the "Fourth Estate" in Palestine. The country's supply of paper was cut down sharply. When the shortage became acute, the government was compelled to

ration the dwindling stocks of paper and to order the smaller papers to cease publication. The only Arabic periodicals that continued to appear were *Falastin*, *Al Difa* and *As-Sirat*. Even *Hakikat al Amr* was ordered by the authorities to close down. After many protests, however, it resumed publication.

Since these newspapers are the most important Arabic publications in Palestine, it is necessary to describe more fully their respective characters.

The editor of *As-sirat* studied to be a *shakhyb*, or religious leader. However, when his hopes for appointment to a religious post were not realized, he turned to politics. He eventually joined the opposition party, that group of Arabs who suspected the British-appointed Mufti of mulcting Arab funds, and therefore attempted to combat his influence. His paper was one of the few that conducted an active campaign against the Mufti. In 1936, because of the growing power of the Mufti, and his strong control over Arab finances, the editor had to leave the country. He returned at the outbreak of the present war and tried to run his paper as a daily. But since it was not powerful enough to survive financial reverses, it soon came under the control of *Al Difa*. At present it is the evening edition of the latter publication.

The religious education of the editor had a decided effect on the policy of the paper. Matters of religious interest were given much prominence. At the same time an extreme attitude in regard to Mohammedan practices was exhibited.

When in 1941 a group of modernly educated Arab women decided to assemble in a movie theatre and publicly remove the veil, *As-Sirat* was the only Arabic journal in Palestine which attacked this proposal. Even though the wearing of the veil is only a religious convention and not a precept of Mohammedanism, the meeting was condemned as a revolutionary act. The narrow outlook of *As-Sirat* made it impossible for the women to carry out their plan, so their attempt at modernization failed completely.

The next important paper to consider is *Falastin*, which is published by Isa Al-isa, sometimes called the dean of Arabic journalism. Al-isa's parents were quite wealthy, and gave him a good education, which included a thorough knowl-

edge of Arabic, English, and French.

During the last war he acted as the intermediary between the underground forces who opposed the Turks and the Western Powers who supported these groups. When he was engaged in this activity, his newspaper was closed. He did not resume operations until 1920, at which time he lost his position as a government official in Damascus because of the overthrow of the Syrian monarchy.

This periodical, which was printed in Juffa, began by supporting the newly founded Joint Moslem-Christian group. Later, however, the publisher transferred his allegiance to Haj Ami Al-Husseini, the Mufti of Jerusalem. After a while he became dissatisfied with the Mufti and turned to the various opposition groups. For several years he vacillated between the opposing factions in the Arab political camp, but in 1936 he mounted the "wrong horse," the party opposing the Mufti, and so was obliged to leave Palestine. Since 1937, he directs the paper from Beirut, and still maintains his "elastic" policy.

The political editor and chief editorial writer of *As-Sirat* is Youssuf Hani, a Syrian-born Christian. Hani was educated in Egypt. He received in that country, an excellent background in Arabic and European culture. His views are very close to those of his publisher. Both served as government officials after the last war, and both are extremely inconsistent in their writings.

Although *Falastin* is run by Christians, it is almost impossible to recognize this fact from either the form or subject matter. On the whole, it shows a tendency to assimilate with the Moslem Arabs and adopt their customs.

*Al Difa* is the only other Arabic organ of major importance. The main writer of this journal is Ibrahim Ash-Shanti, a rich Arab. He studied at the noted American university in Beirut, and in the course of his stay at this institution he acquired not only the basis of Western culture and art, but the principles of extreme Western nationalism as well.

Palcor has shown conclusively that Prof. Bayard Dodge, president of the American University for the past several years, is an avowed anti-Zionist. Furthermore, it has been frequently charged that lectures on Arab problems delivered

at the Beirut University expressed extreme Arab nationalism. It is a well-known fact that a great deal of the Arab propaganda against the Jews in Palestine stems from this "American" university in Beirut. Isa Al-isa, the publisher of *Falastin*, in a signed editorial, reported on an interview that he had with Prof. Dodge. He quotes the university president as saying that "Arab propaganda in the United States must be accelerated, especially in view of the effectiveness of Zionist propaganda." Dodge further deplores the fact that his position requires neutrality, and prevents him from participating more actively in the spreading of Arab nationalistic ideals. However, despite all the restrictions imposed by his position, he is doing a great deal to "clarify" the Arab attitude in American circles.

*Al Difa* supported the Istiklal party, that Arab group which first opposed the Mufti but finally joined forces with him. The followers of this nationalism division are the professional classes of Syria, Palestine and Trans-Jordania. Since this Arab voice is supported by the important Arab economic bodies, including the "Arab Bank," it has considerable financial security.

The Arab writers have always maintained a great amount of "flexibility." Even though in 1929 *Al Carmal* and *As-Sirat* conducted active campaigns against the Mufti because of his misuse of Arab public funds, in 1936 all Arabic newspapers, not excluding the Christian *Falastin*, gave him their full support. This condition lasted until 1939, when the Second World War started and Husseini had to flee from Palestine because of his well known pro-Axis activities. At present the Mufti is on the Allied list of war criminals to be tried after the war. It was only when it became dangerous for the Arabic dailies to support the Husseini party that they ceased to act as "mouthpieces."

It is rather unfortunate that the Hebrew-controlled *Hakikat al Amr*, the only Arabic organ of its kind, fell far short of its goal of establishing better relations between Arab and Jew. As one of the chief writers of the *Hosbomer Hazair* in Palestine states, "the paper is unconvincing at precisely the point where

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**E**ACH of us was thrilled, when we read the announcement of the formation of a Jewish Brigade within the British army, and that it would have as its badge the Star of David. "It seems indeed appropriate," said Mr. Churchill in the House of Commons, "that a special Jewish unit of that race which has suffered indescribable torment from the Nazis should be represented as a distinct formation among the forces gathered for their final overthrow." Latest reports from Cairo indicate that the Brigade is already being trained "somewhere in the Western Desert," and Brig. Ernest F. Benjamin, of Toronto, brigade commander, told correspondents that he had seldom seen "such a bunch of boys—so eager, so quick to catch on." The Jewish Brigade has men from fifty-three nations, including Sweden, South Africa, and Argentine, but most of them come from Poland, Russia, Germany and Palestine.

The people who read these heartening statements may have been reminded of a famous predecessor of that Jewish Brigade, the so-called "Jewish Legion" organized by Vladimir Jabotinsky and commanded by Lieutenant Colonel Patterson, which distinguished itself in the Gallipoli Campaign and on Palestinian battle-fields during the last war. But only very few people in this country may know that an all-Jewish, self-contained military unit has been in existence in the present war for nearly five years, covering itself with well-deserved glory. I am referring to the Auxiliary Military Pioneer Corps, the start of which I witnessed myself, and the development of which I learned from newspaper clippings as well as from personal letters of intimate friends of mine serving in that extraordinary formation.

I spent the year preceding the start of this war in the Refugee Camp of Richborough, in South East Kent, near the British Channel. Two thousand years ago the *Rutupiae* castle of the Roman occupation army stood on this site. In the first World War, Lord Kitchener's military camp at Richborough was built by German war prisoners for English Tommies. From Richborough troops, guns and ammunition were shipped constantly to France. The Germans could not detect this "mystery port." But in the summer of 1940, Nazi bombers did dis-

## PIONEERS OF THE JEWISH BRIGADE

By ALFRED WERNER

cover it, and they bombed it to their heart's delight, destroying the cinema, the big dining-hall and several huts. Fortunately, the camp was already empty at that time.

Central European refugees between 18 and 45, numbering 3,600 when England declared war on Germany, were restoring the camp, which had been neglected for twenty years. When the Nazis bombed Warsaw and the French shelled Saarbruecken, all of us were already busy with sandbag-filling, air-raid shelter construction, trench-digging or helping the farmers harvest their crops. The English papers praised our "National Service." When tribunals were established all over England to examine the status of the 50,000 German and Austrian refugees, more than 95 per cent of us were classed as friendly aliens ("refugees from Nazi oppression") and given unrestricted freedom.

On a rainy day in November, 1939 a world-famous Englishman visited the camp. The high-ranking visitor was Dr. Cosmo Lang, Archbishop of Canterbury, most hated Englishman in Germany because of his sermons against racial antagonism and brutality.

"It will be a great thing," the 75-year-old head of the Anglican Church told us, "when we in this country can look upon you not only as refugees, whom we have been glad to welcome, but also as fellow-workers in a common cause."

Soon afterwards, another famous Englishman, and a fellow-Jew, Lieutenant Colonel Marquess of Reading, told us what our jobs as "fellow-workers" would be. A tall, martial-looking man of 50, the son of the late Rufus Daniel Isaacs, who rose from cabin-boy to the high post of Viceroy of India, visited us to join the British forces in the capacity of pioneers. He himself would be the commander of this projected "Auxiliary Military Pioneer Corps."

Some of us did not feel that we could join the army, since our relatives, still living under Nazi rule, might suffer as a result. Others wanted to join their families in the United States, and still

others were physically unfit. But many enthusiastically answered Lord Reading's appeal, especially those who had been prisoners in Nazi concentration camps.

Altogether, about 4,000 refugees joined the British Army. This was probably 30 per cent of all male refugees of military age. They were instructed by British lieutenants and sergeants in everything a soldier must know—except shooting. They were assured by the Britishers that they would never see a German soldier, that the war would be over by March, 1940, because the German workmen would rise against the hated regime. If, however, the Huns should dare to attack, they would merely run their heads against the Maginot Line, etc.

I think that the discipline and intelligence of our troops surpassed the qualities of the British pioneer companies, drilled in other camps.

Quite a few men were made non-commissioned officers, receiving the same wages as their British colleagues, of course. They had to keep good order in the huts and to supervise the troops which protected the main buildings with sandbag layers, established anti-aircraft batteries all over the vast camp or cleared away throughout Kent the huge masses of snow which fell in the hardest winter England had experienced since 1890. Though the former teachers, lawyers, rabbinical or medical students, clerks and businessmen were not used to hard physical training and manual jobs, they endured the hardships without complaint, hoping that their military adventure would be crowned with a victorious march through Berlin.

In January, 1940, the first company left for "somewhere in France." We saw them off at tiny Sandwich Railway Station. It was a gloomy morning, and we, the civilians, somehow pitied the boys. The short field-post letters we received told of most primitive housing, enormous toil and dreadful weather. The *News Chronicle*, one of England's finest



progressive papers, however, published a splendid report on the AMPC, praising their loyalty, and their efficiency in building roads and loading and unloading ships and trains. The British Broadcasting Corporation broadcast a scene from the camp, together with a concert by an AMPC band. By the end of March, 1940, five companies had arrived in France.

Hardships were to be expected. Unexpectedly came the "blitzkrieg." I happened to learn the "inside story" of the "Jewish Brigade's" plight and narrow escape only several months after I had arrived in the United States.

In the last minutes, when the Belgium army surrendered and the Germans were pushing into Northeastern France, rifles and pistols were distributed among the Jewish pioneers. There was hardly time to teach them shooting, for when the Nazi pincers pressed from the North (the Lowlands) and the South (Flanders), the whole British Expeditionary Force hastened to reach the triangle of Dunkerque, which became smaller and smaller from hour to hour.

A few Pioneers used the weapons for committing suicide—they had lost their nerve. Most of them, however, equalled or even surpassed the Britishers in heroism. If ever a retreat can be called "glorious," it was this withdrawal of 350,000 Tommies and additional thousands of Poles, Belgians, Czechs and Jews, who were shipped to England in defiance of incessant attacks from the land and from the air. Marching on the flanks, the Jewish pioneers were engaged in hand-to-hand fights with German outposts several times. But they defeated the Nazis in all skirmishes, making the best use of the two or three light machine guns they possessed.

Ironically enough, Colonel Arthur Evans, who had given weapons to the AMPC, had to defend himself publicly against the charge of having armed "aliens." In his interesting report to the House of Commons (July, 1940) he declared:

"It happened not many weeks ago that I had the honor to command a force of some 6,000 men, known as the Havre Defense Brigade, and I had in the force two such companies [i.e., refugee soldiers], each 281 strong, roughly 600 men. When we were ordered to take up a position in the line, these men were not

armed. I think actually 33 per cent were ex-German and Austrian officers, or had served either in the German or Austrian army as soldiers. The rest were of the professional class, doctors, philosophers and lawyers, and there was a certain percentage of technical and experienced artisans. We were very hard up for men at the time and I decided, on my own responsibility, to arm those men a hundred percent on the spot. I issued them 50 rounds of ammunition per man. Within a few hours, and certainly in less than two days, not only did they learn to load their rifles and handle them, but they were manning machine-guns and anti-tank rifles at the side of a road and at points and were prepared to meet and to deal with any armored vehicle column that came along in their vicinity.

"I feel," he concluded, "that if the War Office took steps to consult the general officers commanding and the other officers who were responsible for these companies wherever they were employed, they would find sufficient evidence to justify a continuance of faith in those particular men, and would alter their decision not to allow any further aliens to enlist in the British army."

Peculiarly enough, however, the refugee soldiers were disarmed immediately upon their arrival in England. Moreover, strange as it sounds, Sir C. Acland, liberal M. P., had to complain to the Home Secretary that he found "members of the AMPC who fought in France, in internment camps in British uniforms."

More than four years have passed since, and Sir John Anderson, who was responsible for these incredible measures, is now a forgotten man, like other figures of the Chamberlain era. Slowly, but steadily, the merits of the refugee soldiers were recognized in England. When, in August, 1940, Lord Croft, Joint Under-Secretary to the War Office, was asked by Lord Davies, in a session of the House of Lords, whether the refugees employed as pioneers by the War Office in France had given "satisfaction to the military authorities," Lord Croft answered that the five companies of the AMPC did "most excellent work," and were now employed in England giving "great satisfaction."

One has to be familiar with the reserve and coolness of a member of the House of Lords to appreciate the value of such

expressions as "most excellent work," and "great satisfaction." In the gloomy months when hundreds of Junkers and Heinkel bombers devastated England, the AMPC raced through the country building air-raid shelters, demolishing badly bombed buildings, removing debris and dangerous time-bombs—in short, helping Britain win the "Battle of England." By the time of this writing—in the fall of 1944—the AMPC has doubled its original strength, several members have been made lieutenants and some of its units are in France again, the country where they fought heroically four years ago, as "unknown soldiers of Israel," to quote from an address that Paul Goodman, the Zionist leader, made at the Annual Conference in London, 1940. According to recent estimates, about 1,500,000 Jews are fighting against the tottering Axis in the armies of the United Nations. It will be the function of the newly established Jewish Brigade to serve as a symbol of Israel's heroism, shown in this war of liberation, and it will remind the Gentile world of the fact that the Jew is not only able to suffer and die, but that he can also fight!

### The Song of Zion

**L**ISTEN to the sound of Zion,  
Hear its wave lift the ground—  
It sings through the land,  
It sweeps through the skies,  
It rises from the dead.

The soil is honeyed with breath of life,  
And toil is a river for parched earth;  
Growth is the song from dawn to dusk.

From corners of an old world they came;  
Sad people, sold people,  
And embraced the land of ancestry.

The face of Zion is a flower in bloom,  
It is a dancing voice,  
It is laughter in the setting sun;  
With its wheel it grinds out the past,  
With its steel it chisels the future;  
It is the hand winding the clock of the Arab.

Hear the rising of a strong love,  
The Prophets' sign of fulfillment,  
The song of Zion—  
PALESTINE.

—IRENE COHEN

*This is the second and final installment of Samuel Rottenberg's blueprint of a better world. The first part dealt with labor problems, social security, military and economic training, tariffs, and international trade and commercial interest rates.*  
—Ed.

## 7.

**Inheritance Limited**

THE question of what to do with big fortunes has been the subject of considerable thought and discussion. The fact that the inheritance tax was increased is the best indication that this subject has received the attention of our legislators.

I believe it will be a long time before Americans will be persuaded to think of any other system than the one in which private initiative prevails.

Private initiative, though, has not been free of faults, and one requiring correction is the passing on of amassed fortunes in the form of inheritance from one generation to another. While we admit that a man is justified in enjoying the fortune that he himself has earned as a result of his ability and diligence, one cannot find any logical and fair justification for tying up that same fortune for his descendants in perpetuity. Assuming that one of these fortunes should reach a billion dollars, it would take 30,000 people in the lowest income group to produce enough money to pay a 3% interest on that sum. Should this interest further accumulate in the form of investment capital, the unearned increment would increase ad infinitum.

This prompts me to advocate that fortunes above a certain amount should revert to the treasury of the State or federal government, and thus benefit all from whom they were taken. It would lessen the greed to possess more than one can consume in a lifetime.

An additional reason why such fortunes should not be permitted to continue endlessly is that they keep too many people out of useful employment. It is not merely that the rich are idle themselves, but many of the services rendered them to make this idleness palatable constitute a form of waste; in other words, their retinue of servants, though work-

ing, are not performing basically useful tasks. With the elimination, therefore, of disproportionately large inherited fortunes through State action, the immense aggregate of such idle balances in our community will appreciably diminish. Individuals will be discouraged to save for posterity, and will thus be more disposed to spend at a greater rate. All of which, in close combination, contributes to greater business activity, sustained employment, and larger incomes. The possibility that the elimination of these amassed fortunes would deplete the fund of capital available for investment purposes is remote indeed. Our point of attack here centers on the wasteful accumulation of idle balances which do not find their way into real (not paper) investment.

## 8.

**Educational Opportunities for All**

No betterment in the field of labor, industry, and finance is thinkable unless the people begin to understand the implications of the reforms proposed as part of the general improvement of society.

To bring about this understanding we need a broader, more thorough-going education for everyone. Opportunities for education should be given to all in accordance with their capacities. Business schools and high schools are even now accessible to all, but not higher academic education, which is rather prohibitive for capable individuals coming from families in the lower income brackets. Every young man and woman showing sufficient ability and an inclination toward a higher education should be given the opportunity to obtain it. To achieve this unquestionably desirable social end, it is necessary that the government, through a liberal system of scholarships based on the willingness and ability of the applicant, help these gifted young people through their years of higher study. The establishment of such a system, patterned perhaps on the model furnished by our "G.I. Bill of Rights,"

**By SAMUEL ROTTENBERG**

would quell any fear of possible political domination of our higher institutions of learning.

I advocate also the establishment of a cabinet post for education. The business of this high official would be to survey the educational conditions prevailing in the entire country and to see to it that educational opportunities be made available to the able backwoods boy as much as to the boy living in a great urban center.

## 9.

**School for Diplomatic Service and Governmental Science**

The profession of the diplomat, as it is being practised today, is, in my opinion, more of an art than a science. Some people with a flare for international affairs, economics, and finance, drift into the service and, by a devious process of "natural selection," become our top-ranking diplomats and statesmen.

This is clearly a wasteful and hazardous method, particularly now, when the affairs of mankind have become more closely knit and more complex than ever before. The aptitudes of these important servants of the State should not be first tested when they are already in the service, since diplomatic blunders may become very costly indeed. Rather, the primary testing ground should be a school, or a number of schools, where aptitudes, capacities, and talents would be evaluated and judged during a training stage. This would favorably create a situation where the man actually entering diplomatic service would not only have the requisite preparatory knowledge, but would come from the "choice lot" of a larger body of students trained in the diplomatic schools.

If we criticize our government machinery—that is, our assemblies, House of Representatives and Senate—I am wondering whether we realize that very



few of these men are prepared for the service we expect them to render. We need schools to prepare our young people for government, and our politics will then be on a higher level than they are today. Good, clean government requires, above all, good sturdy minds in both the national and international spheres of public duty. And one might add—especially today, when the responsibilities and functions of government are increasing progressively.

## 10.

### Secretary of Peace

Peace is generally thought of as the absence of war. In other words, the experience of history has shown that man, in spite of himself, is generally warring on his fellow-men, except when he grows tired and relapses into a brief interlude of quietude we call peace. Recent wars, however, have shown that mankind is on the verge of annihilation if it will permit the engines of destruction to do their deadliest every time the peaceful relationships of nations are broken. We must, therefore, habituate ourselves to think of peace as the normal state of mankind and, in order to do that, we need someone to make this his special task. Our national attitude toward peace must become vitally active rather than remain complacently passive. Toward this dynamic end a Secretary of Peace becomes essential. The Secretary of Peace would study all methods conducive to peace. He would also be permitted to exercise a sort of veto power on the methods used by other cabinet officials who, for the sake of success, do sometimes create strains that could lead to war.

With a new orientation that would make us turn our faces determinedly towards peace and the pursuits and ways of peace, war should become, before very long, an anomaly of history, and modern civilization become true to its name.

## 11.

### Trusteeship for Colonies

From behind closed doors in the capitals of the world we can hear murmurs that sound somewhat like, "Colonies!" Louder and louder these noises become as we approach peacetime. Italy claims she is entitled to her colonies; Churchill doesn't want to part with any of Brit-

ain's colonies; France wants to know about her colonies, and so do all the other aspirants.

All these nations are not prompted by a desire to help the colonies but by a desire to use them for purposes of exploitation. If we are really in earnest about our wish to make this the last war, and that a new order should be ushered into the world, we should be guided by one fundamental principle—that no one should be governed except by the consent of the governed. No one should own colonies for exploitative purposes. They should all be trustee'd by the United Nations in the form of an international mandate, and those governments who have governed them before should be given preference in trusteeship over these colonies, since they undoubtedly have more knowledge of and experience with them. But there should be a specific proviso that every country should have equal opportunity to trade with and ship into the colony any of the commodities it may require, and also be able to purchase any of the raw materials that such a colony could produce. These trustees should manage and help to develop these colonies until such time as these lands are fit and able to stand on their own feet. Such a trustee should be required to report annually to the United Nations, or to whatever world body is created.

If this recommendation is put into effect, one of the major causes of wars would be removed and we would be a step nearer to the time when genuine freedom for all mankind would be established. For equal access to colonial resources would once and for all eliminate the colonial argument from the "have-not" thesis, and the systematic exploitation of these resources in an atmosphere of international equity would serve to elevate the standards of living and civilization among the colonial peoples themselves. A blind revival of imperialist rivalry would unavoidably prove to be an unfortunate and unhappy alternative that history more than abundantly demonstrates to be an inexhaustible reservoir for future conflicts and war.

## 12.

### Planned Economy

We are all opposed to Communism and Fascism, construed simply as variants of

totalitarianism, and want our way of life—Democratic Government, Free Enterprise and Private Initiative; but no one has offered the answer to the question, "Why does Free Enterprise produce such a large amount of unemployment?"

There are millions of new homes to be erected all over the country. Every large city has a slum section that should be rebuilt to make it fit for human habitation. There is a shortage of millions of articles which the public is ready and eager to buy, but which cannot be produced because of a deficiency in effective demand created by inadequate purchasing power. The sword of unemployment hovers over our heads. One political party blames it on the other, but no one has yet given a clear answer to the question. Everyone dreads the return from the war of millions of eager hands that are ready and willing to produce. Why?

I am offering two solutions to this problem.

ONE:—When man could make everything that he needed himself, the more he worked the more he had. Today he does not own the tools of production and waits to be called to the factory to produce. Here he is paid by his employer wages with which he buys the things he wants.

Sometimes the employer grows frightened for fear he will not be able to sell all he produces, and Mr. Worker is laid off. He first spends his earnings, if he has any, and during this period he stops buying the product that he produced, as well as the product that other factories produce. Then other factories lay off their help. Distributors such as department and chain stores begin to cancel their orders. More employers are frightened and lay off their help, and unemployment is on the way. If a sufficiently large number of employers are frightened at the same time, we have what is known as a "Depression."

There is but one answer to this. The employer should not be permitted to lay off his help unless he is ready to continue to pay their wages while they are not working. In other words, there should be employment on an annual basis. If Mr. Employer is unwilling to produce for fear he may be compelled to sell his product without a profit, or at a loss, he must take that risk if he wants

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HE WAS venerated throughout the province as a wise, just God-fearing man, the rabbi of the old synagogue of Tarnowicz, whose first rabbi had been his own great, great-grandfather, Chaim ben Judah, of blessed memory. And even when the Nazis came and inflicted so much pain upon his flock, he bore the anguish and humiliation with the fortitude of the strong in faith and humble in spirit. Time after time he reiterated, "In the Talmud it is written: 'When a child is taken from a father, it is because the father has sinned.' God is displeased with the teachers of Israel." And as he said the words and pointed for emphasis with a crooked, trembling finger, tears of sorrow and penitence trickled down his pale, wrinkled cheeks and lost themselves in the white, dry, crinkled expanse of his beard.

For months the Jews of Tarnowicz lived a life of desperate, death-hushed existence inside the walls of their ghetto. So completely hemmed in were they by hostile force, so oppressed by hunger and thirst and the thousand ugly spiritual facets of physical destitution, so haunted by fears and terrorized by the tidings that came to them often of such and such a town where Death had reaped a full harvest, that only prayer remained. And so they prayed, and Rabbi Mordecai cried out to the Almighty to reserve for him alone the entirety of his wrath and lift its burden from his people, who had not his years nor his responsibility in the face of divine justice.

But then one day the dread blow fell on Tarnowicz, as it had fallen so fatally on town after town in the environs. Kalman, the shoemaker, a huge, simple man with simple fears and hates, came dashing into the Beth Ha'Midrash, where the old rabbi was sitting over some age-yellowed tomes with Schmiehl, the sexton, and the blind cantor, Isaac Ostrower. "It's come! It's come, Rabbi Mordecai!" he shouted. "They've entered the ghetto, from all sides. Scores of them, armed to the teeth! They're driving all the Jews to the synagogue square. They say we're to be deported!"

The rabbi rose from his bench. On his tired white face was etched in lines and shadows the resignation of one who sees the approach of a long inevitable fate. "It is the will of God!" he declared. "We

## RABBI MORDECAI OF TARNOWICZ

By RICHARD HOUSMAN

must accept it with strong hearts. Kalman, run to my house and take the *rebittzen* to the house of Sarah the dress-maker. She lives alone and the evil ones will think she is her mother and perhaps not single her out for humiliation. You, Reb Schmiehl, lead Reb Isaac quickly to the house, then run to yours to care for your family."

"And you, Rabbi?" the sexton inquired anxiously. "Are we to leave you here alone?"

"Yes, Reb Schmiehl," Rabbi Mordecai spoke calmly. "No other fate can befall me than the one God has already decreed for me."

"But, Rabbi," old Isaac objected, "you must hide. They will look especially for you. In Kuznof, after burning the synagogue and defiling the scrolls, they forced the rabbi to trample them."

"Have no fear," Rabbi Mordecai answered. "That was the finger of God. Now, go quickly. Time is precious." Already they could hear a low, distant murmur, as of frightened, jumbled voices, a simmering, seething agitation that seemed to swell with every fleeting moment.

Kalman had gone. The rabbi pressed the others quickly out the doorway.

The quiet within was now almost complete, the high, thick walls of the synagogue shutting out everything but the faint rumblings of the approaching storm. There was still time before the Nazis reached the synagogue, which stood in the center of the sprawling ghetto. Besides, the evil ones would not advance except slowly, fearfully, in mass. The rabbi hurried up the stairs to the main hall of the synagogue. A soft, pale beam of sunlight filtered in through the high, round window facing the street and fell like a golden pointer upon the open prayer-book on the altar-table.

Rabbi Mordecai hastened to the cabinet behind the ark and took from it his holiday prayer-shawl of purest white wool edged with black. Slowly, majestically, he draped it around his drooping

shoulders and climbed the few steps to the altar.

With the dignified humility of righteousness, he lifted the prayer-shawl over his head and clasped the edge of the table. And, shaking his old, frail body like a tree before the wind of Heaven, he began to chant in a thin voice: "*Uv'Urachmim* . . . Father of Mercy, who dwelleth on high in mighty compassion, remember those good, upright, and blameless ones who laid down their lives for the sanctification of the divine Name, who in their lives were good and loving, and in their death unsundered: who like eagles were swift and like lions strong in their purpose to do the will of their Master and the desire of their Rock."

As he concluded, Rabbi Mordecai drew back his prayer-shawl and let it drop to his shoulders. The shaft of light had shifted, and now it bathed his black taffeta skull-cap like an angelic aura. Leaning heavily on the railing, he stepped down from the altar and made his way weakly to the sexton's chest in the back of the synagogue. From it he took a number of matches. Clutching them tightly, he hurried forward once more, knelt before the ark, and, striking a match, brought its wavering yellow flame to the red velvet drape. It took the flame slowly and let it float upward in a hazy film of subtle blue and gold. Rabbi Mordecai struck another and held it to the shelf beside the ark, where the prayer-books were stacked. And as he struck one match after another and set a ring of fire about the holy ark, he cried and muttered to himself and called on God to note the reasons for his deed:

"From this hell to which Thy just ire has condemned us there is no escape. But let not Thy sacred scrolls be defiled. Let one of Thy four Elements—Earth, Air, Fire, Water—consume them. Save them from the foul hands of the evil ones!"

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# LETTERS FROM SERVICE MEN TO CENTER MEMBERS

From First Lieut. Robert J. Bank

(Written to Dr. Israel H. Levinthal)

**T**HANK you so much for the very comforting message your letter brought a few days ago. It would be futile to try to tell you how profoundly grateful I am, for it is only through the media of an occasional letter, or the *Center Review*, that we soldiers can maintain that spiritual bond with our coreligionists back home. Again my heartfelt thanks to you and the great Center brotherhood.

Knowing that you are intensely interested in London Jewry I shall try to picture for you, if I can, Jewish life here during the Holy Days. First I should tell you that General Eisenhower, in a written directive, ordered that all Jews in service who could be spared from operations were to be excused to attend services if they so desired. Consequently I got a leave of absence for both Rosh Hashonah (two days) and Yom Kippur.

Erev Rosh Hashonah I attended services at the Great Synagogue, or perhaps it would be more fitting to say, at the shambles of what once was the pride of London Jewry. The synagogue, often called by Gentiles the "Cathedral Synagogue," was completely gutted by fire in the Big Blitz. All that remains is the outer wall on one side. A hasty bit of construction enabled the congregation to put up a temporary building on the site. I was told, however, that when hostilities are over, a new structure, more magnificent than the old, would be erected. Rabbi Hertz was not present, for he officiated at the services in another synagogue that evening.

The following day I attended the services at the synagogue in West End. This edifice remains as the outstanding house of service for orthodox Jews. The Portland Street Synagogue, which ranked second to the Great Synagogue, was completely demolished by a direct bomb hit that took a toll of sixty lives. A club of 16- to 18-year-old Jewish girls was having a meeting at the time of the explosion. Many of the bodies were never found. The congregation proceeded to alter another building to serve as a place to worship. Very shortly after

*The Review will publish periodically letters from our soldiers received by their families. Some of the most dramatic descriptions and stirring messages of our time are contained in the correspondence of servicemen. The letters presented here are fine examples of this type.*

the job was completed, it was hit by incendiaries and completely destroyed also. They used a small stall adjacent to it for the services. I spent the second day of Rosh Hashonah there.

The service on Kol Nidre night was of an emergency nature. Because of the stygian darkness—London, you know, is still completely blacked out—it was essential to speed up the service to enable worshippers to get back home as early as possible. The service took about forty-five minutes. May I at this point make the observation that despite the fact that we at the Center have prided ourselves on our decorum at the service, we still may learn from the British. On Yom Kippur I was in the synagogue all day. Worshippers remained seated all day and there was no sign of that chronic going in and out that detracts from the services at the Center. May I add, too, that one neither sees nor hears the worshippers engaged in conversation at any time. Even when the Cantor repeated the Amidah during Musaf everyone remained at his place, and there was no conversation.

London Jewry outdid themselves in their warm generosity and hospitality. I was continually invited for both luncheon and supper—it really was a treat to have a Yiddish meal. Their comments indicated very patently that anti-Semitism in Britain was only temporarily snuffed out by the absorbing interest in the war. One gets the impression that in the post-war period Jews here will still have a difficult fight on their hands.

And now having unfolded somewhat a sordid picture, let me add this comforting—I dare say inspiring note. The Bal-four Service Club, an organization designed to meet the needs of servicemen, though non-sectarian in its mission, is

maintained and operated wholly and entirely by wealthy Jews. It provides sleeping accommodations for servicemen on leave, and, better than that, a strictly kosher meal. On the last night of Rosh Hashonah they served a dinner to about twenty-five Jewish servicemen. How I wish you could see the glittering array of uniforms representing British Canadian, Czech, Polish, Palestinian and American Jews in service! How I wish you could have heard the Canadian chaplain conduct the whole gang in singing Hebrew songs! How you would have thrilled at the gusto and lusty enthusiasm with which we sang "Hatikvah." I dare say that if a representative of the British colonial office were present, then and there Palestine would be restored to its rightful owners. This was not the usual Jewish assemblage. It reflected an aggressive enthusiasm for Palestine, a willingness to fight and, if need be, die for it. No, Rabbi Levinthal, the up and coming Jewish generation will not sit by idly while others engage in petty squabbling. If I sensed the spirit of the gathering at all, it was one of restive impatience with delay. This, I dare say, is a certainty. If Zionists are despairing, then that assemblage brings a message of optimism, hope, and faith that Palestine will be ours.

From Henry S. Levkoff

**D**URING the Holy Days, we did have the benefit of a Jewish chaplain, and his services were very well attended. You would have been astonished, Dr. Levinthal, to see the number of men and women (nurses) that went to the services. It was much easier to obtain a seat for the Paulette Goddard show. Apparently there are millions of men and women, who, for the first time, would be totally lost, were it not for their faith in God. Let's hope that this faith is not merely for the duration.

The prospects of my returning home within the near future are reasonably good, and one of the first things I intend to do is to attend the fine services conducted by Dr. Levinthal, and listen to his sermons, which are always so applicable and timely.



By Capt. Harry B. Weseley

A LITTLE while ago I received your lovely and thoughtful package. Chanukah has always been a holiday which I enjoyed with my twin sons who are now being tutored at the Center for their forthcoming Bar Mitzvah. Your package will fill a little the emptiness caused by my separation from my family. We have at my station a handful of Jewish officers and enlisted men. We run our own Friday and Holiday services and we really make a go of it. We have no chaplain.

From Pvt. Jarvis Doctorow

(Son of Mr. and Mrs. Samuel A. Doctorow)

TONIGHT I have spent one of the most enjoyable nights in all my life. I went to Friday evening services that were being held at the Protestant church in the town near which I am stationed (in France). After the service a group of fellows, French and Americans, went to the home of a Jewish family in town. I had been going there for about a week to attend the Minyan that was assembled to permit two of the boys to say Kaddish. To get on, we all went to this home and sang Hebrew songs and made merry in a typical Hebrew way.

During the evening I was asked where I had learned Hebrew, which, incidentally, has come back to me more than I thought was possible after using it so little for so long. I told them that I had studied in a Yeshiva. Quite a few of the older people were very much surprised and soon I was asked to lead the service next Friday evening. I hope that I shall be able to do well enough to be a credit to you and Mom who side by side saw to it that I received an education that I was to cherish for a long time after I left school, although I did not realize this when I was at school.

While we were singing some of the songs, a French soldier, of whom I shall speak later in this letter, asked me to sing some of the melodies of our Friday night Smiros. I complied with both the old version, the Chasidik one, which he immediately fell in love with and made me promise to teach it to him, then the

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## NEW BOOKS

Reviewed by  
Dr. I. H. Levinthal

"*Studies in Jewish History and Booklore*," by Alexander Marx. *The Jewish Theological Seminary of America, New York.*

EVERY lover of Jewish books will be grateful to the Jewish Theological Seminary of America for having published this collection of the writings of the distinguished Jewish historian and outstanding Jewish bibliographer, Professor Alexander Marx. The volume, which owes its origin to Professor Louis Finkelstein, the Seminary President, and the noted bibliophile, Dr. A. S. W. Rosenbach, was to serve as a gift for Professor Marx on the occasion of his sixtieth birthday, which occurred in 1938. While unduly delayed in publication, it does serve as a tribute of affectionate regard for one of the greatest and most beloved teachers in Israel.

The book may be divided into three sections: studies in historical themes, essays about books and book collectors, and intimate pen pictures of great Jewish personalities who were the author's teachers or co-workers in the field of Jewish scholarship. While some of the chapters deal with technical themes, all the material is presented in such a fascinating manner, that it holds the reader's attention from cover to cover. Even in the first part, which deals with problems of special interest to the professional scholar, there is much that will be of equal interest to the intelligent lay reader. His studies on Moses Maimonides sum up in two brief chapters the greatness and the uniqueness of this most eminent of our philosophers and codifiers. The chapter on astrology among the Jews of the 12th and 13th centuries popularizes the role that this belief held among the Jews of medieval times. Again we note how far advanced of his day Maimonides was, "possessing the superior insight which made it impossible for him to be deceived by superstitious beliefs." The author presents two new accounts of the expulsion of the Jews from Spain, which shed new light on that most tragic period. There are a number of most in-

teresting descriptions of the social and religious life of the Jews in Italy in the 16th century, and of Jewish life in Bohemia and Moravia as revealed in the autobiography of an ordinary Jew of the 17th century, who, though neither gifted with great scholarship nor with particular brilliancy, produces a document of considerable interest.

The third section of the book is more popular in its themes, giving us striking pen pictures of the life and achievements of great Jewish personalities. Some of these figures are known to many of our readers—Solomon Schechter, Max L. Margolis, Henry Malter, Joseph Jacobs—and they will delight in the revelation of new phases of their personality which the author reveals. One of the most interesting chapters in this section—indeed, in the entire book—is that on "Zunz and Steinschneider," in which Prof. Marx portrays the relationship between Zunz, the creator of *Judische Wissenschaft*, and Steinschneider, the greatest universal scholar Judaism has produced, as revealed in twenty letters of Zunz taken from the voluminous correspondence between the two now in the possession of the Library of the Jewish Theological Seminary. The author makes use also of some charming letters of Zunz's wife, Adelheid, which gives us fresh views of the personalities of the two men and on their circle. Zunz's description of Prague, where he served as Rabbi for only fifty days, is quite revealing: "Whoever is not born in Noah's Ark like cats, marmots, and similar vermin, suffocates if he remains there [in Prague] longer than the period of the flood." His description of the Jews in Berlin of his day—the middle of the 19th century—is not more flattering. His surrounding circle Zunz characterizes as "idiots, men of power and impudence, but no men of thought, of learning. Though Berlin almost bursts with culture, love, philosophy . . . no one

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# NEWS OF THE MONTH

**D**R. CHAIM WEIZMANN, president of the Jewish Agency, in an address delivered before the Palestine-wide conference of the labor colonization group, "Ha'Hityashvuth Haovedeth," indicated that he does not believe that Palestine will become a Jewish State immediately. He emphasized that the younger people in Palestine are certain to see the results of their work, and that "a transition period of five or six years are nothing in a period such as the world is now going through."

Devoting his talk to the subject of the near future of Palestine, Dr. Weizmann said: "How do I visualize this future? In the first place we must get rid of the White Paper chains. When this is achieved, we will have to plan a great expansion of our work. I believe that if conditions in the world do not change for the worse, and the leaders of nations, such as Churchill and Roosevelt, remain in their places, we will then proceed on the path leading to a Jewish State—maybe gradually—I hope, that we will succeed in opening the gates of Palestine to Jewish mass-immigration, but this is connected with the land problem. In a previous speech I spoke about a transition period, because I do not believe in jumps. Five or six transitional years are nothing in a period such as the world is going through, but there is hope that we will reach our great aim. In the meantime, I want to indicate several conditions that are necessary, the first of which is the unification of the creative forces within Palestine Jewry."

The Agency president then warned against the large number of political parties within the Jewish community. "They are a result of Jewish individualism," he said, "but this is no help in advancing in the world of the future." He also warned against "new signs in the Yishub," stressing that "one thing must be made clear—we are engaged in a struggle with outsiders who do not have good will, and who are using every false step to hinder our work."

Expressing his belief in the immense possibilities for immigration and colonization in Palestine, Dr. Weizmann said: "We shall live to see unification of our forces. Let us not quarrel about petty things, let us not press for a speedy end—we have suffered for 2,000 years, let us wait another six months, another year. All of you are younger than I; you will see the results of your work. You began the holy work—you must finish it."

★

A STATEMENT of policy advocating a Jewish majority in Palestine and a voluntary transfer of Arabs to neighboring countries, as well as the extension of the present boundaries of Palestine through negotiations with Syria, Transjordan and Egypt, was adopted by the convention of the British Labor Party.

This policy will be the official stand of the Labor Party on the Palestine issue. All other resolutions with regard to Palestine which were submitted to the convention have been shelved by the adoption of this statement.

The statement of policy was adopted following a report of the executive committee presented by Prof. Harold Laski. The report contained a section on Palestine declaring that there is no meaning to the Jewish National Home unless Jews are allowed to enter Palestine in such numbers as to become the majority there.

★

THE Palestine police are receiving greater co-operation from the Palestine population in combatting terrorists since the assassination of Lord Moyne in Cairo, but "there is still room for improvement," Colonial Minister Col. Oliver Stanley told Commons. He said that many arrests have been made.

★

ONE-THIRD of the entire Jewish population in France will require relief to get through the winter months, Dr. Joseph Schwartz, chairman of the European Executive Council of the Joint Distribution Committee, reported after completing a survey of the situation there.

Reporting that almost 30,000 adults, in addition to about 10,000 children, have already registered with various Jewish committees for some measure of relief, Dr. Schwartz declared that the number is mounting daily and would reach 50,000 in addition to the children and those registered with public agencies.

★

MANY French-Jewish officers who were taken prisoner by the German army have recently been transferred to a "reprisal camp" in Luebeck, known as "Stalag 90," where they are confined in special barracks, it is reported in Paris.

The newspaper *Libres*, organ of the National Movement of War Prisoners and Deportees, urged American action to ensure equality of treatment by Germans for prisoners of war regardless of nationality. The paper contrasts the scrupulous treatment of German prisoners by the Americans with the shocking treatment of French captives by the Germans.

★

THE enormity of the task facing relief organizations in liberated Europe is underscored by the achievements of the Joint Distribution Committee in helping to alleviate the widespread distress in Italy, said Max Perlman, a JDC overseas worker, at a press conference in New York. Mr. Perlman, one of the two American social workers who were the first to enter liberated Italy, left that country a week ago after eight months there and six months in North Africa.

"Today there are 22,000 Jews in liberated Italy," Mr. Perlman reported. "Of this group, 5,000 are non-Italian refugees. Although in all of Italy there is utter devastation of homes and communities, hunger, nakedness, lack of protection from heat, cold and rain; children who have been separated from parents, and a frightened population, each area presents individual problems."

★

THE Rumanian Cabinet has voted to return to Jewish organizations the funds confiscated from them under the previous regime, it was announced over the Bucharest radio. The broadcast estimated that the organizations concerned will receive 67,000,000 lei, which is \$465,000 at the pre-war rate of exchange.

The broadcast also reported that a government commission, under the chairmanship of Minister of Justice Lucretiu Patrascanu, has submitted to the cabinet the final draft of a decree abrogating the racial laws in Rumania. The decree is to apply equally to employees, property-owners and tenants who suffered from the anti-Jewish laws issued by the previous regime, the announcement said.

★

THE Soviet Embassy in Washington has issued a denial of the reports carried by the press in Palestine that Russian authorities in liberated Bessarabia, Bukovina and the eastern section of Poland are transferring sections of the population to Siberia and that several hundred Jews have already been removed from Czernovitz, capital of Bukovina, to the Urals.

The denial says that the facts mentioned in the report "are all wrong and do not correspond with the reality." The denial was addressed to the Federation of Bessarabian Societies of America which asked the embassy to verify the news which was cabled from Jerusalem to this country.

★

ABRAHAM L. ZISSU, Rumanian Jewish leader, has announced that he is resigning as representative of the Jewish Agency for Palestine in Rumania, as well as from the presidency of the Palestine Office in Bucharest, which arranges the emigration of Jews from Rumania to Palestine.

His resignation, he said, is in protest against the British White Paper and against the failure of Zionist leaders to secure revocation of the White Paper.

★

Mr. Zissu disclosed that British diplomatic representatives in Bucharest have asked him to prevent illegal immigration of Rumanian Jews to Palestine. "My answer was that all Jewish immigration to Palestine is legal and that the White Paper is illegal," he declared.

★

A TRANSPORT of 958 Jews arrived in Palestine aboard the S.S. Taurus from the Rumanian port of Constanza. Dr. Weizmann and others members of the Jewish Agency left here for the Atlit internment camp where the refugees will be held pending clearance by the authorities.

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## THE JEWISH PRESS IN REVIEW

By LEO SHPALL

THE three major problems facing world Jewry are discussed in the *Jewish Day*. In the article, "Facing the Post-War World," J. J. Snyder analyzes the perplexing situation of European Jewry. "The first problem is that of rehabilitation," he writes. "This major task of reconstruction must be undertaken by the governments of the lands in which the Jews live."

The second major problem confronting post-war Jewry is the guarantee of equal rights and the elimination of anti-Semitism as a political or economic policy. "We cannot be satisfied with mere promise. The guarantees must come in the form of international enactments outlawing anti-Semitism as incompatible with democracy and holding the members of the United Nations accountable for any breach of that international law."

The third major problem is the future status of Palestine. "The minimum the Jews can accept at the present," Snyder states, "is the abolition of the White Paper and absolutely free immigration into Palestine. The issue of Palestine involves an international situation. It is a world-Jewish problem and should be faced and solved by the Jews of the world through a united effort. As we face the post-war world we must build our hope upon the progressive forces in the world about us and seek our strength in ourselves to carry on and live as free men in our own Jewish way."

★

AN illuminating evaluation of the World Jewish Conference is given by M. Nirenberger in the *Jewish Morning Journal*. In it he says:

"The World Jewish Conference was conspicuous by the lack of an expression of protest and dissatisfaction. This does not mean that the conference did not consider vital problems affecting Jewry in the post-war world. The delegates formulated tentative plans for post-war rehabilitation; they adopted a resolution demanding a Jewish commonwealth in Palestine; they discussed the problems of post-war relief, etc. The cardinal issue was, however, completely overlooked,

and that is the immediate rescue of the Jewish remnant. The protest and the expression of indignation should have been so effective as to arouse the Jews to immediate action. This conference should have registered a protest against the indifference to the existing Jewish tragedy. To put it in the words of the delegate, Dr. Leon Kubowitzky: 'We are not interested in politics. Saving Jews is more important than the passage of resolutions. Rescuing Jews is, at present, more essential than anything in the world.' And to this problem the conference failed to give due attention."

★

### The Palestine Problem

THE aftermath of Lord Moyne's assassination brought to light a number of interesting facts which center around the Palestine question. This is the main thesis of an article written by J. L. Teller in a recent issue of the *Jewish Morning Journal*.

Contrary to the prevailing impression, Winston Churchill is far from being friendly to the Zionist cause, writes Teller.

On the seventh of November Churchill declared in Parliament that the assassinated Lord Moyne devoted himself to the solution of the Zionist problem. Let us see what the so-called solution was. The plan called for a Jewish immigration during the coming ten years not exceeding 250,000. It is further known that Lord Moyne assured the Arabs that they would have no cause for fear, since the Jews would never constitute a majority. He also had a plan for partition which would rob the Jews of the best part of Palestine. And now we are faced with the recent Churchill ultimatum to stop the terror or to suffer the consequences. This ultimatum is another reiteration of Churchill's attitude which found expression in the White Paper and which barred any hope for rescuing Jews from slaughter and persecution.

The British Premier, who poses as a friend of Zionism, says that he might become unfavorably disposed toward the movement. It is he, however, who must

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The transport consists of 391 men, 145 women, 236 boys and 178 girls. Nearly all of the children are orphans whose parents died while interned in Transistria, the one-time Rumanian-held section of the Soviet Ukraine, where about 75,000 Rumanian Jews were deported.

☆

THE Swiss Government has agreed to admit 14,200 Jews from Hungary and to assign 810,000 Swiss francs (about \$186,300) for their care, it was learned in Bern. About 1,300 Hungarian Jews have already been admitted to Switzerland.

The decision of the Government came as a result of negotiations initiated by the International Red Cross and by representatives of Jewish organizations interested in rescuing Jews.

It is believed here, however, that there is little possibility at present of taking advantage of the Swiss offer since Germany is refusing to allow trains carrying Jews to cross the Reich, and also because of the lack of transportation facilities.

☆

ANTI-SEMITISM presents a danger to all the countries of Latin-America, Vicente Lombardo-Toledano, president of the Latin-American Federation of Labor, declared at the organization's convention in Cali, Colombia. He pointed out that anti-Semitism was used by all reactionary forces to promote national disintegration.

Prior to leaving for Cali, Mr. Lombardo-Toledano said that the convention would consider steps to out-root anti-Semitism from Latin America and would, probably, express itself in favor of a Jewish state in Palestine. The labor leader said that personally he favored the establishment of such a state.

☆

A DELEGATION appointed by the War Emergency Conference of the World Jewish Congress presented to Secretary of State Stettinius a resolution adopted at the conference, in Atlantic City, calling for American aid in the rescue and rehabilitation of Jews in Europe and for the restoration of Jewish rights and property in liberated areas. The delegation also presented a conference resolution asking for the establishment of a Jewish Commonwealth in Palestine.

☆

IN the current drive against terrorists,

the Palestine police have apprehended a number of persons charged with extorting money from private individuals for terrorist activities, an official announcement said.

☆

REP. EMANUEL CELLER of New York protested on the floor of the House against the failure of the House Rules Committee to act on the Palestine Resolution which has been before it for more than a week, following approval of the bill by the House Foreign Affairs Committee. An identical resolution was killed in the Senate Foreign Relations Committee.

☆

THE administration of the Jewish autonomous region in Biro-Bidjan has allocated two million roubles for a new building for the Jewish theatre there, it is reported here.

☆

A SHIPMENT of 100,000 cases of Palestine oranges and grapefruit is en route to England, the largest consignment ever shipped there. The fruit, which is expected to arrive in time for Christmas, is part of an order for 1,500,000 cases placed by the British Government. It

represents twenty to twenty-five per cent of the total current crop.

Meanwhile, representatives of the fruit growers told a press conference that unless the British Government agrees to purchase 7,000,000 cases of this year's crop, the citrus industry faces catastrophe. Joseph Saphire, mayor of Petach Tikvah and an official of the Jewish Farmers Association, pointed out that one-third of the Jewish population depends in whole or part for their livelihood on the citrus orchards, which represent a capital investment of more than \$80,000,000.

Most of the 12,000 groves have been able to continue during the war years because of government-guaranteed loans made by private banks, Saphire said, but the only real solution to the industry's difficulties is action by the British. He pointed out that if Britain could find shipping to carry apples from Australia, dates from Iraq and cotton from Egypt, it could provide bottoms to carry Palestinian oranges, grapefruits and lemons—"unless there is a political reason behind its refusal to buy."

## All Transylvanian Children, Sick, and Old People Murdered

THE Rumanian Government made public the text of a reply received from the pro-Nazi government of Hungary to its requests, sent through the International Red Cross, asking that a special commission be permitted to investigate the situation of 150,000 Jews reported to have been deported by Hungary from the part of Transylvania annexed from Rumania. The request, sent two months ago, indicated that Rumania would take reprisals against Hungarians living on Rumanian soil should the Hungarian Government fail to give a satisfactory answer.

The answer of the Hungarian Government, transmitted through the Red Cross, and received here by the Rumanian Ministry of Foreign Affairs, reads: "Transylvanian Jews have not been deported, but have been sent to work in auxiliary services. The Government of Hungary asked the International Red Cross to send a commission composed of Rumanian and Hungarian representatives to investigate the situation. The Hungarian Government considers the request of the Rumanian Government a pretext to justify

persecution of Hungarians in the Rumanian-held part of Transylvania. The Hungarian Government thinks it strange that Rumania should display an interest only now in the situation of the Transylvanian Jews."

In a statement to the Jewish Telegraphic Agency, Dr. Ernest Marton, chief of the department established by the Rumanian Government to deal with Jewish affairs in North Transylvania, declared that reliable reports in the hands of the Rumanian Government establish the fact that of the 150,000 Jews who lived in northern Transylvania about 120,000 men and women of all ages were deported to Poland and Germany during the months of May and June. The remaining Jews were sent to forced labor and are being treated as war prisoners.

"We have testimony from eye-witnesses who, arriving from Poland, stated that Transylvanian Jews under the age of 15 and over the age of 65, including invalids and sick, were murdered in the gas chambers of Oswiecim."



# BROOKLYN JEWISH CENTER ACTIVITIES

## Special College Students' Service This Friday Evening—USNR Chaplain Polish Speaker

THIS Friday evening, December 29th, at our late services which begin at 8:30 o'clock we shall hold our annual special services dedicated to our students in the colleges and universities who will be home for their winter vacation. Rabbi Levinthal is happy to announce that the speaker for these services will be Chaplain Jacob Polish, Lt. (JG), who is now serving at the U. S. Naval Hospital in Brooklyn. Chaplain Polish, before enlisting as Chaplain, was the Rabbi for five years of the leading temple in Springfield, Ohio. He is a graduate of the Hebrew Union College and is recognized as one of the very able of the younger men in the American ministry. He has been in charge of the religious services of the Waves stationed at Hunter College in conjunction with his duties at the Naval Hospital. He has come in contact with many of our Jewish college men and women and will undoubtedly present a message of importance to our congregation. His subject will be "The Faith of the Fighting Man."

Cantor Tucker will render a musical selection and will also lead in the congregational singing. You and your family and friends are cordially invited to attend these services.

## Institute of Jewish Studies for Adults Presents Seminary Certificates To Honor Students

A SPECIAL assembly of the students of all classes in our Institute of Jewish Studies for Adults was held in the Beth Hamedrash on Thursday evening, December 14th, at which Rabbi Levinthal presented the scrolls of achievement issued by the National Academy of Jewish Studies for Adults sponsored by the Jewish Theological Seminary of America, to those women and men who received the Center certificates of achievement last Spring. Rabbi Levinthal mentioned the fact that our Center Institute was the first Adult Institute affiliated with the National Academy to be able to present

these scrolls of achievement to students who have completed at least six full courses of study. Cantor Rubin Tucker kindled the Chanukah lights and sang the Chanukah blessings and led in the special Chanukah singing of the entire audience. He was accompanied at the piano by Mr. Julius Grossman.

## Advance Notice

ON Friday evening, January 5th, the sermon at our late services will be delivered by Rabbi Mordecai H. Lewittes, who will speak on the subject, "The Problem of Germany and a Lasting Peace."

## Sisterhood to Hold Annual Installation at Evening Meeting

THE Sisterhood has changed its usual procedure of holding an afternoon meeting for its annual meeting and installation of the newly elected officers which will be held on Wednesday evening, January 10th, 1945 at 8:30 o'clock. Mrs. Isador Lowenfeld, president of the organization, will present her annual message and brief annual reports from the chairmen of the various standing committees will also be presented. Rabbi Levinthal will install the newly elected officers and will deliver an important message. A special program of entertainment has been arranged by the program committee which will be of great interest and delight to all the women present. Miss Gloria Perkins, talented young violinist who participated in last season's concert of Jewish music at the Center, will perform.

## Club Activities

Two Chanukah parties were held by the clubs: one sponsored by the Inta-League boys and girls and the other by the Junior Clubs. Members of the clubs took part in the program, which consisted of recitations, songs and dances.

The Inta-League boys and girls were the guests at a Chanukah party given by the Senior Club of the Petach Tikvah Temple. The proceeds from the affair were contributed to the Jewish National Fund.

The Shomrim and the Tzofim held an amateur night. Three prizes were awarded. The following boys were the recipients: Joseph Buchman, first prize; Michael Siskies, second prize; Irving Alsten, third prize.

All the clubs elected permanent officers. Some of the officers are:

*Tzofim*: President, Joseph Buchman; vice-president, Haskel Klaristenfeld; secretary, Morton Silver.

*Maccabees*: President, Irwin Nelson; vice-president, Conrad Lefkowitz; secretary, Nathan Herman; sergeants-at-arms, Jonathan Klein and Michael Sirkis.

*Shomrim*: President, Leonard Muzzin; vice-president, Allan Miller; secretary, Jeffrey Aaron; sergeant-at-arms, Alan Langer.

## Dr. Levinthal's Book Now in All New York Libraries

THROUGH the kindness of Mr. Jacob G. Ellis, a member of our Center, a copy of Rabbi Levinthal's book "A New World Is Born" has been placed on the shelves of all branches of the New York Public Library in Manhattan, Bronx, Staten Island and the townships of Queens County.

The Brooklyn branches have already had the book for some time, a gift of another member of our Center, Mr. Max Goldberg.

## Sabbath Services

KINDLING of candles at 5:25 P.M.

Friday evening services at 5:00.

Sabbath services, Parsha "Vayehi," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday, December 30th at 4:00 P.M. sharp. All are welcome.

Mincha services at 5:00.

## School Chanukah Program

OVER 600 students and parents gathered on Sunday, December 17, 1944 for our annual school Chanukah entertain-

ment. The program consisted of the following:

1. Introductory Remarks—Rabbi Mordecai Lewittes
2. Pledge and "My Country 'Tis of Thee"—School
3. Lighting of Candles—Bernard Gelman
4. Choral Program—Directed by Mr. Julius Grossman and Mrs. R. Feldman
5. "Eight Little Candles"—Kindergarten, directed by Miss G. Shapiro
6. Chanukah Message—Dr. Israel H. Levinthal
7. "The Dreidel"—Class 1A, directed by Miss B. Ungar
8. Kinneret—Elsa Bessman
9. School Songs—Directed by Cantor Rubin Tucker and Mr. Julius Grossman
10. The Maccabean Revolt (*A Hebrew Play*)—Class IV, directed by Mrs. J. Serbin Beder
11. Greetings—Mr. Frank Schaeffer
12. "Antiochus"—Class 1A-2, directed by Miss L. Rubee
13. A Hebrew Recitation—Deborah Miller
14. Palestinian Folk-Dances — Vivalet Club, directed by Miss M. Zahl
15. Chanukah Pantomime — Sunday School Class III, directed by Miss P. Honig
16. Hatikvah

Students received Chanukah "gelt" in the form of war stamps and Chanukah dreidlichs from the Parent-Teachers Association, Mr. K. Karl Klein, president.

The program was enthusiastically received by the audience.

#### Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Louis Kotimsky of 706 Eastern Parkway upon the Bar Mitzvah of their son, Gerald, which will be celebrated at the Center this Sabbath morning, December 30th. Congratulations are also extended to the grandparents, Mr. and Mrs. Nathan Katimsky.

#### Holiday Gym Schedule

THE Gymnasium and Baths Department will be open for men from 10 A.M. to 2 P.M. and for boys from 2 to 4 P.M. on January 1st (New Year's Day), and will be open, as usual, for women on Tuesday morning, January 2nd at 10 A.M.

## ANNUAL MEETING—JANUARY 25th

IN accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 25th, 1945, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAURICE BERNHARDT, *Secretary*

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

#### Officers

For President	Emanuel Greenberg	2nd Vice-President	Hyman Aaron
1st Vice-President	Max Herzfeld	Treasurer	David Goodstein
	Secretary	Maurice Bernhardt	

#### Members of the Board of Trustees

(For a term of three years, 1945, 1946, 1947)

Aaron, Hyman	Herzfeld, Max	Rottenberg, Samuel
Ginsberg, Moses	Kronish, Fred	Spatt, Dr. Moses

(For a term of two years, 1945 and 1946)

Frank Schaeffer

#### Members of the Governing Board

Aaron, Bernard J.	Goldberg, Max	Levingson, Isaac	Schrier, Isaac
Aaron, Joseph I.	Goldberg, Samuel H.	Levkoff, David	Schwartz, Arnold M.
Abelov, Saul S.	Goldstein, Joseph	Lewis, Aaron	Schwartz, Harry
Albert, Louis	Goldstein, Nathaniel	Lowenfeld, Isador	Schwartz, Nathan T.
	Gottlieb, Aaron	Lowenfeld, Mrs. I.	Seeger, S. A.
	Gottlieb, Irv. J.	Lurie, Leib	Shapiro, Joseph
Benjamin, A. David	Greenblatt, Samuel	Lyons, Lester	Shorin, Ira
Bernstein, Alex	Greene, Harry		Siegel, Hyman
Bernhardt, Mrs. M.	Gribetz, Louis J.	Mann, Abe	Siegel, Wm. I.
Blickstein, Harry	Gross, Henry H.	Markowe, Benj.	Siegmeister, Isaac
Brenner, Mrs. Ph.		Martz, Benj.	Silberberg, I.
	Halperin, Israel	Melker, Abr. R.	Simon, Louis
Chizner, Meyer	Halperin, Louis	Mitrani, Solomon	Spiegel, David
Cohen, Emanuel	Halpern, David		Stark, Joseph
Cohen, Dr. Irv. L.	Horowitz, Irv. S.	Neinken, Morris	Stark, Samuel
Cooper, Harry	Horowitz, Mrs. Jos.	Ostow, Kalman I.	Strongin, Harry
	Joley, Albert		Strausberg, Samuel
	Joseph, Arthur	Parnes, Louis	Weinstein, A. A.
		Perman, Chas.	Weinstock, Louis
		Preston, Harry	Wender, M. D.
	Kamenetzky, Samuel		Wiener, Mrs. I.
	Kaminsky, David B.	Rachmil, Hyman	Witty, Albert
	Kaplan, Abraham	Rosen, Meyer A.	Witty, Mrs. Al.
	Kaufmann, Leo	Rosenson, Ira L.	
	Klinghoffer, Morton	Rutstein, Jacob	
	Leventhal, Julius	Safer, Ch.	Zeitz, Harry
	Levine, Morris B.	Salwen, Nathan	Zirn, Abr. H.
	Levy, Mrs. Harry	Schneider, S. A.	Zucker, Harry
			Zwerdling, Tobias

#### Nominating Committee

Samuel Lemberg, *Chairman*

Brukenfeld, Morris	Fine, Jesse J.	Siegel, Hyman
Cohen, Dr. Irving L.	Fortunoff, Jacob A.	Wender, Morris D.
Dilbert, Charles	Shapiro, Joseph	

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ALEXANDER, MAC

Res. 9720 Kings Highway  
Bus. Belts, 315 W. 36th St.  
Married  
*Proposed by Abe Mann*

ALPER, JOSEPH

Res. 1462 Park Place  
Bus. Plumbing, 209 Amsterdam Ave.  
Married  
*Proposed by Abe Mann*

BEICKSTEIN, HERMAN

Res. 701 Empire Blvd.  
Bus. Children's Wear, 33 Union Sq.  
Married  
*Proposed by Harry Blickstein,  
Mrs. Morris B. Levine*

COHEN, ALLAN

Res. 255 E. 93rd St.  
Bus. Notions, 246—5th Ave.  
Single  
*Proposed by Dr. Harry Samuels*

FRIEDMAN, CHARLES

Res. 147 Ocean Ave.  
Bus. Paper Boxes, 30 Maujer St.  
Married  
*Proposed by Edward Shwom*

GEBLER, MISS ROSE

Res. 677 Lafayette Ave.

GOED, HERMAN HY

Res. 591 Crown St.  
Bus. Liquor  
Married  
*Proposed by Jay Bronstein,  
H. Rubin*

LEVY, NATHAN

Res. 639 Eastern Parkway  
Bus. Gauges, Stillwell Ave.  
Married  
*Proposed by Phil Amster*

LIWISOHN, DR. LUDWIG

Res. 57 Montgomery St.  
Bus. Writer  
Married  
*Proposed by Joseph Goldberg*

PUCHKOFF, LOUIS

Res. 1818 Avenue L  
Bus. Paper, 220 Kosciusko St.  
Married  
*Proposed by Abr. P. Puchkoff,  
Theodore H. Puchkoff*

ROSEN, MURRAY

Res. 486 Brooklyn Ave.  
Bus. Chemist

Married

*Proposed by Morris B. Levine*

ROSOFF, MURRAY J.

Res. 343 E. 59th St.  
Bus. Carpets, 675 Rockaway Ave.  
Married  
*Proposed by Al Loonin,  
Dr. I. L. Rosoff*

SANKIN, IRVING

Res. 901 Washington Ave.  
Bus. Dresses, 1375 Broadway  
Married  
*Proposed by Harry Sankin*

SCHAPIRO, JACOB

Res. 789 St. Marks Ave.  
Bus. Wines, 126 Rivington St.  
Married  
*Proposed by Bernard L. Spiegel,  
David Spiegel*

SCHNEIDER, EMANUEL

Res. 760 Montgomery St.  
Bus. Printing, 200 Hudson St.  
Married  
*Proposed by Adolph Wexler*

SCHWARTZ, JOSEPH

Res. 270 Crown St.  
Bus. Ladies' Coats  
Married  
*Proposed by Joseph I. Aaron,  
Hyman Aaron*

SHAW, ALFRED

Res. 590 Ocean Ave.  
Bus. Radio, 1619 Bedford Ave.  
Single  
*Proposed by Milton Chasen*

SILVER, JACK

Res. 1103 Eastern Parkway  
Bus. General Merch., 320 W. 37th St.  
Single  
*Proposed by Dr. Harry Samuels*

SISKIND, JACOB L.

Res. 760 Montgomery St.  
Bus. Knit Goods, 101 W. 31st St.  
Married  
*Proposed by Adolph Wexler*

SULZER, FRED

Res. 497 Eastern Parkway  
Bus. Furs, 242 W. 30th St.  
Married  
*Proposed by Joseph Goldberg*

TURNER, DR. ABRAHAM H.

Res. 1604 President St.  
Bus. Dentist, Freeport, L. I.  
Married  
*Proposed by Sol Weiner*

WAGNER, Miss SILVIA

Res. 1428 Carroll St.  
*Proposed by Mr. and Mrs. Morris  
Neiman*

WEIDMAN, ALBERT

Res. 615 Midwood St.  
Bus. Embroidery, 1372 Broadway  
Married  
*Proposed by Dr. Julius M. Dan*

The following have applied for reinstatement:

BERKOWITZ, CHARLES

Res. 1580 Carroll St.  
Bus. Corr. Boxes, 32-68—33rd St.  
Single  
*Proposed by Jack Gross*

LEVITT, CHARLES S.

Res. 340 St. Johns Pl.  
Bus. Publisher, 20 Vesey St.  
Married  
*Proposed by Emanuel Greenberg*

RASCOFF, DR. HENRY

Res. 895 Eastern Parkway  
Married  
*Proposed by Ben Martz*

ROTHSTEIN, MORRIS MILTON

Res. 1388 President St.  
Bus. Lumber, 769 Rockaway Ave.  
Single  
*Proposed by Nathan Rothstein,  
Jacob Rutstein*

SCHWARTZ, DR. JACOB

Res. 919 Park Place  
Bus. Physician, 766 Eastern Parkway  
Married  
*Proposed by Joseph I. Aaron,  
Hyman Aaron*

TUCKER, JACOB

Res. 51 Clark St.  
Single

MAURICE BERNHARDT,  
*Chairman, Membership Committee*

### Additions to the Library

The following books were added to our library and are now in circulation:

"Anthology of Jewish Humor"—Teitelbaum

"Sabbath"—A. E. Milgram

"Germany's Stepchildren"—S. Liftzin

### Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 5:00.

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at the CENTER**



## NEW BOOKS

[Continued from page 13]

amounts to anything unless he is *ein Christ mit Titel oder ein Jude mit Mit-tel*." Especially penetrating are the beautiful quotations culled from the letters of the brilliant wife of Zunz. One must read the entire chapter in order to get the full delight from this most interesting and most unusual correspondence.

It is, however, the second or middle section of the volume which the reader will find unique. Here is a study of books by one, who, as Dr. Rosenbach so well puts it in his Foreword, "is now recognized as the outstanding authority on the history of Jewish books not only in this country but in the world. Europe had its Steinschneider, America now has its Marx!" Here we find a fascinating account of "Some Jewish Book Collectors." Here we are told by one Joseph Solomon Del Medigo (1591-1655) that "the fate of books is like that of souls, which migrate from one body to the other," and here too we get a glimpse of the greatest Jewish collections in medieval and modern times. All the chapters in this section, whether they discuss the "literature of Hebrew Incunabula" (the earliest products of the printing press), or "Hebrew Type in Non-Hebrew Books," or the description of the "Darmstadt Haggadah," in which the author compares it with other illuminated Haggadah manuscripts—or even when they border on the technical, are written in such lucid style as to win every reader's approval of the judgment of Dr. Rosenbach that this volume "is one of the best books about books that has ever been written."

This reviewer, as he recalls with happiness and with pride the years that he was privileged to sit at the feet of this great teacher as a student at the Seminary, offers a fervent prayer to our Father in Heaven, that the author may be blessed with life, health and strength, together with his beloved wife and dear ones, so that for many years to come he may continue to enrich the field of Jewish scholarship with outstanding gifts of mind, heart and soul.

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

## THE JEWISH PRESS IN REVIEW

[Continued from page 15]

bear part of the responsibility for the general Jewish tragedy, because he was Premier when the White Paper was issued. The Prime Minister seems to have little faith in the call of the Jewish Agency against the terrorists. He demands not words but action. He demands that man, woman and child place themselves at the service of the British police.

The Jewish Agency, other institutions and individuals made many attempts to stop the terror. Facts, however, bear witness that British officials have in many cases placed obstacles in their way. Churchill's ultimatum is an insistence that brother fight against brother. It is a provocation to bring about a Jewish civil war.

Winston Churchill, the ardent opponent of appeasement, favors the policy as

far as Palestine is concerned. He aimed to appease the Arabs and is now demanding of the Jews that impossible. Churchill's action of Lord Moyne is an outcome of circumstances created by Moyne and other has no moral grievance. The assassina-leaders in British diplomacy.

### YOUNG FOLKS LEAGUE DRAMATIC GROUP

will present

### Two One-Act Plays

TUESDAY EVENING, JAN. 9th

8:30 o'clock

Dancing and Refreshments  
will follow

## LETTERS FROM SERVICE MEN

[Continued from page 13]

new version of "Tzur Me She Lo Ochalno." It thrilled me through and through to see him enjoy the melody so much. Then he wanted "Yo Ribone Olom," and all the rest. I could not satisfy his appetite for these melodies for the more I sang those ageless songs, mostly the ones that you taught me, the more he craved them. I think that their beauty was enough to make up for my voice.

He lived in North Africa and there, he said, Jewish life was somehow without what you call in Yiddish, *Tam*. There, the prayers in general lacked the beautiful melodies that had been carried down through the ages, and he was planning, together with some other of his friends, to try to bind a group of the younger folks into a nucleus for a new start in living the Jewish life that he was so starved for. Perhaps these few songs will mean very little in the end. But you know how it feels when a group begins to sing these mutually possessed and loved songs. It mellows one to the inspirational point where one wants to do something to bring this delicate beauty and splendor into one's own home and life, and soon the group is fused into a

solid block of men with a single objective. Then things begin to happen.

Fathers want their children to learn of this beauty that lies within their reach, as you taught me, then the children are shown, as I was, the little things of life that go to make one's life happy. I need not go into the details, such as, drawing a Lulov and an Esrog, as I did on my first day at the Yeshiva. A child soon has the feeling that is in every Jew, and that feeling is nurtured gently until it is an integral part of the child and stays with him all the years of his life, even though it may draw itself back into the recesses of his soul because of the lack of use over a period of time. But is always there, to be brought out into the sunshine again and be loved again by those who may have thought that they had lost this precious gem of loveliness.

Also at this gathering was an Army nurse, whose father is a professor, I believe, at the Theological Seminary. She speaks Hebrew beautifully and I had a short talk with her. It was good to feel the old sounds and words coming out of my lips, and soon, I hope, I shall be able to speak Hebrew as well as I used to.

## FOUNDATIONS AND PILLARS FOR THE NEW WORLD

[Continued from page 10]

private initiative to function. This is what we called "Planned and Regulated Economy."

Two:—In my humble opinion the real fault lies in our antiquated method of distribution. While we in the United States have reached the highest peak in production, we have woefully neglected distribution. Our cost of distribution is so high that the worker does not receive enough in wages to enable him to buy the very things that he produces and to enjoy a high real wage. Not that any specific group in the chain of distribution is receiving too much, but rather the chain is too long. The result is that the total cost from producer to consumer is too high by at least 20%, causing an approximately equal amount of regular unemployment. Between the price that the farmer obtains for the eggs that he puts on the market and the price that he pays for the eggs on the restaurant table, there is waste, inefficiency and excessive profits, and the result is the farmer can buy only six instead of seven breakfasts with eggs.

What is true of the farmer is equally true of the factory hand. In other words, too many people try to get a share out of what a few produce. The solution is that a larger percentage of people must be engaged in the "productive" field and less in the distributive, so that there will be more produced and consequently more to distribute. To use another term, our overhead is too burdensome; it makes the cost of what we produce too high, and does not make it possible for those who produce the goods to buy what they produce. Thus the downward spiral starts, resulting in unemployment.

The high cost of finished commodities—made high by excessive cost of distribution—also invites competition from all over the world. Despite all tariffs, we import millions of dollars worth of commodities which we can and should produce in the United States. This also helps to create unemployment.

Our present method of distribution creates another type of unemployment which lives on the excessive profits that are not being distributed to where they

rightfully belong. If the President of the United States, who has the highest position in the country, earns \$75,000 a year, is there any reason why we must have individuals earning \$500,000 yearly? Well, you naturally will argue this means regulated earnings, etc.—that is exactly what this writer wants to imply. We must have planned and regulated economy—or unemployment. Those who rebel against government interference in business are the very first who want government to interfere when they face a crisis. If a labor leader calls the entire mining industry out on strike, Big Business wants the government to interfere. If the government is to interfere and be the umpire in this game of production and distribution, the government must regulate the entire line.

Giving this idea an ugly label is not going to change the picture. It is a very poor economy that can have total employment only in time of war. People will not long tolerate or relish the idea that in a country which has all the means of producing food, shelter, clothing and even luxuries for everybody, there should be starvation, unemployment and a large percentage of people underfed, poorly clothed and badly housed.

So, it is finally my opinion that if the total cost of distribution from producer to ultimate consumer, which is today approximately 100%, would be reduced by about 20%, we would be able to realize what so many are advocating—more goods enjoyed by the largest possible number.

### Conclusion

All the steps here outlined are just steps out of chaos and into an orderly life where the principle of good behavior and ethical living prevails. Mankind has the urgent will to live and prosper and seek happiness. It must realize that this cannot be done at the expense of other people's lives or happiness.

If we want to make the Four Freedoms a living reality, we must add one more Freedom: Freedom from Exploitation for the individual, state, nation and all humanity.

## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

Alpert, Everett, Pvt.  
Green, Marvin F., Pvt.  
Levinthal, Jay Goell, RT 1/c  
Miller, Milton P., Pvt.  
Soloway, Arnold M., Lt. JG  
Soloway, Leon, Lt. JG  
Spiegel, Alan, Pvt.



The following is a list of promotions in rank:

Glaubman, Erwin, Cpl.  
Goldsmith, Philip, S 1/c  
Gray, Murray, S/Sgt.  
Green, Jerome B., Lt.  
Hirsch, Arthur, S Sgt.  
Holtzmann, Howard, Sgt.  
Kaplan, Seymour H., Lt.  
Kirschbaum, Jonas, Pfc.  
Melker, Irv. David, S 1/c  
Philips, Alvin I., Lt.  
Rettinger, Sam, T 3/c  
Rose, Edward, Pfc.  
Shorin, Joel J., Cpl.  
Storch, Allen, Lt. JG  
Sussman, Richard, Pfc.





## RABBI MORDECAI OF TARNOWICZ

[Continued from page 11]

The flames billowed out around the ark, which itself was hidden behind a thin gray cloud. The heavy oaken ark did not ignite easily. Only the velvet drapes hissed and crackled and dissolved slowly into smoke.

It seemed to Rabbi Mordecai that he could hear a great commotion outside, so he ran to the small round window at the side of the door. In the square, like a herd of helpless sheep gathered for the slaughter, his people milled about. Behind them he could see the Nazi soldiers driving them closer and closer together as more Jews were forced into the square.

Rabbi Mordecai was now overcome by fear. He remembered that in Czelkosz the sexton too had tried to set the synagogue afire, but that the Nazis had arrived in time to drag out the scrolls and throw them into a great heap and force the Jews themselves to trample on them.

The fire was small; the ark itself burned slowly. Yet he could no longer reach the scrolls themselves. Rabbi Mordecai ran from one window to the other and threw them all open so that the flames would leap more briskly. By now he knew that smoke was pouring out into the square. Already he could hear the Nazis shouting that some filthy swine of a Jew had tried to cheat them of their pleasure. Already they were beating upon the door to force admittance.

Rabbi Mordecai hurried to the window on the level of the women's balcony and peeped out. The Jews of Tarnowicz were stunned into awed, frightened silence. The Nazis were running about, bitter and frustrated. Others were still pounding on the door below. Suddenly the rabbi threw open the large window above the main door. He stood a moment in the center of its frame, the prayer-shawl wrapped tight around him. Then he cried, "Help! Help!" A thousand terror-filled eyes turned up to him.

"The rabbi!" the Jews cried. "The rabbi is in the synagogue. Save the rabbi! Save the rabbi!" Immediately a score of Jews made a dash for the side door to the Beth Ha'Midrash. Another group hurled itself at the front door despite

the soldiers who were grouped around it.

But the Nazis had seen and heard him too. Their rage and frustration were appeased in a flash. With swinging clubs and drawn pistols, they forced back the Jews intent on rescuing the old rabbi. "Let the pig burn!" they shouted. "Stand back or we shoot!" They lay about with their clubs, as much fearful as feared, sweat of terror and animal hate streaming down their faces.

For a long time the Jews stood fenced in about their synagogue, condemned to impotence by the strength and savagery of their tormentors. Every once in a while the old rabbi cried out for help. Each time the Jews lunged forward to rescue him. And each time the Nazis threatened and blustered and drove them back.

The flames meanwhile had broken through the door below and leaped upward along the outside walls. More smoke poured from the open window at which the rabbi stood. Then the smoke cleared and fire filled the void. Rabbi Mordecai stood framed in flame. Wrapped in his holiday prayer-shawl, of purest white wool edged with black, he threw his hands up to the sky, already obscured by a surging cloud of smoke. "*Uv Urachmim!*" he cried. "Father of Mercy!" And he fell back.

The Jews in the square below bowed their heads. Someone, in a deep, untutored voice, like that of Kalman, the shoemaker, started to recite the *Kaddish*: "Magnified and sanctified be His great Name in the world He hath created according to His will . . ." Others took up the prayer, slowly, haltingly, till the whole assemblage was intoning it in the dull monotone of bewilderment before Death. The Nazis ran about frantically, swearing and shouting. Clubs cracked down. Pistol shots rang out. But the *Kaddish* went on, almost leisurely, till all had stepped back the traditional three paces and finished with the "*Oisse shalom* . . . May He who maketh peace in His high places, make peace for us, and for all Israel; and say ye,

Amen."

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## JOURNALISM OUT OF THE DESERT

[Continued from page 6]

it should be most effective, namely, Arab-Jewish relations in Palestine." This section tends to be colorless and flat. The writer, A. Cohen, states further that, "too much space is devoted to material that can be found in other Arabic papers." In view of the fact that the present authorities in Palestine have enormous press and radio facilities, Mr. Cohen also objected to the over-emphasis on propaganda for the Allies. We are sorry to report that an Arabic expert's summary of the situation, "*Hakikot al ami* is read by more Jews than Arabs," is only too true.

The recent statements of responsible American political leaders, opposing the establishment of Palestine as a Jewish Commonwealth, brought forth a flood of protests from the Dodge-inspired Arabic press. Just before the election, *Falastin* attacked both Roosevelt and Dewey for their stands on Palestine. In a strongly worded editorial it stated, "We are not surprised that they are supporting Zionism since they are anxious to win the

presidential election." These protests are unfortunately not confined to Palestine alone; *Al Balogh*, the most widely circulated Moslem paper in the world (published in Egypt), denounced Roosevelt after his last statement on Palestine, and complained that he was acting contrary to the White Paper.

A Damascus paper, after the publication of the American party platforms in July, wanted the Arabs to send a delegation to America to explain how important it was to save Palestine for the Arabs. This delegation also was to insist on the curtailment of all Jewish immigration to Palestine.

The Arab press, at present, is agitating for a close Arab federation. *Al Difa* states editorially, "The outside world does not want an Arab federation. But the seventy million Arab souls will let no obstacle stand in their way. Slowly but surely they shall achieve their aim." Both *Falastin* and *Al Difa* are conducting large campaigns to redeem the land of Palestine for the Arabs, a sort of Keren

Kayeneth l'Arabs. Considerable sums of money are being raised for this purpose by appeals in many cities. They hope in a short time that this "worthy" fund will be greatly augmented by taxing every Arab 10 mils a month.

From other newspaper reports it appears that there are still evil signs on the Jewish horizon in Palestine. In Beirut and Damascus, the followers of Busseini the ex-Mufti, have founded branches of the "All-Party Union for fighting Zionism." These groups have received the support of both the Syrian and Lebanese governments.

In conclusion, it may be said that while the Arabic press in Palestine has made great progress in recent years in regard to style, literary standards and reporting, it is still inferior to the Hebrew or European press. Though the Arab population of Palestine is twice that of the Jewish, a British government report on publications shows that while only ten Arab periodicals of all kinds are published, there are over seventy Hebrew publications.

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CHARLES ROSENTHAL, Director

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